THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Missionary.

Dirge.

Thou art gone from us, my brother—there is dust upon thy brow,
And coldness in that kindly heart, which ne'er was cold till now;
And sweet and undisturb'd thy rest beneath the sacred stone,
Where pious hands thy couch have spread, and thou are left alone.

Thou art taken from us, brother—all thy cares and labors done,
When, to our short-reaching vision, they had seem'd but just begun;
And, long before its noon was reach'd, thy heaven-enkindled ray
Was lost, as stars by sun-light fade, in endless, cloudless day.

Thou art torn from us, my brother—and our hearts are bleeding still,
Yet, taught by thee, in silence bow to Heaven's all-righteous will,
And bless the grace which to thy life such heavenly radiance gave,
To cheer us while on earth we walk, and light us through the grave.

Though art gone before us, brother—yet we have no tears to shed,
For we know that thou art number'd with the blessed, holy dead;
And in that "continuing city," to which we may fail to come,
Hast found, through faith in Christ our Lord, a welcome and a home!

THE CHURCHMAN.

From the Eclectic Review.

DESCRIPTION OF GERMAN UNIVERSITIES.

The universities of Germany were all founded by the governments of the countries in which they are respectively situated; but up to the time of the Reformation, all such foundations had to receive the confirmation of their rights and privileges from the popes. That of Wittemberg, founded in 1502, was the first that was confirmed by the emperor of Germany, and not by the pope, although the assent of the latter was afterward applied for. That of Marburg, in 1825, was at first confirmed by neither pope nor emperor, but eventually obtained the imperial sanction. After the Reformation, all new universities were confirmed by the emperor in the rights and privileges granted to them by their own sovereigns. The last which received this sanction was that of Goettingen, founded in 1734. It does not appear to have been obtained by Erlangen, in 1743. From that time till the dissolution of the Germanic empire, in 1806, no new university was established. At the present day, all the existing universities are immediately and absolutely dependent upon the respective governments of the territories within which they are situated. All the professors and teachers of every kind are appointed, and their salaries for the most part paid, by the government, which also supports, or directs the whole expense of the university, of the erection and repair of buildings, of the formation of libraries and scientific collections, &c. They are not chartered corporations, but might at any time be removed or dissolved by a decree of the same power that called them into existence.

Of the twenty-three universities now existing in different parts of Germany, eleven were founded prior to the Reformation, viz. Prague, 1348; Vienna, 1365; Heidelberg, 1386; Cologne, 1388; Leipsic, 1409; Rostock, 1419; Griefswalde, 1456; Freiburg, 1457; Triers, 1472; Tübingen, 1477; Marburg, 1527. The universities of Cologne and Triers, however, are now only gymnasiums. The following were also in existence prior to the Reformation. Erfurt, 1392—annihilated in 1816; Ingoldstadt, 1472—removed in 1802 to Landshut, and now merged in that of Munich; Wittemberg, 1502—the cradle of the Saxon Reformation, united in 1815 to the university of Halle, a theological seminary, only being established at Wittemberg in room of its ancient schools. Mentz, or Mayence, 1477—extinguished in 1798; Frankfort, (on the Oder,) 1506—united in 1810 to that of Breslau.

The following existing universities have been founded since the Reformation. Koenigsberg, 1544; Jena, 1558; Wurzburg, 1582; Giessen, 1607; Strasburg, 1621; Kiel, 1665; Inspruck, 1672; Halle, 1694; Breslau, 1702; Goettingen, 1734; Erlangen, 1743; Berlin, 1810; Bonn, 1818; Munich, 1825.

To these are to be added, as having been founded since the Reformation, the following six universities, which no longer exist as such. Dittengen, 1549, now only a gymnasium; Holmstaedt, 1576—extinguished in 1809; Altdorf, 1578—incorporated with Erlangen in 1807; Rinteln, 1621—extinguished in 1809; Salzburg, 1623—extinguished in 1810; Bumberg, 1648—extinguished in 1804.

Of the twenty-three existing German universities, seventeen are Protestant; and six are Roman Catholic. Of the latter, three are in the Austrian dominion, viz. Vienna, Prague, and Inspruck; two in Bavaria, viz. Wurzburg and Munich; and one, Freiburg, in the Breisgau, belongs to Baden.

Of the Protestant universities, six (Berlin, Halle, Bonn, Breslau, Griefswalde, and Koenigsberg) are within the Prussian dominions. Leipsic belongs to the kingdom of Saxony. Erlangen is the Protestant university of Bavaria. Goettingen belongs to Hanover, but is the university also of Brunswick and Nassau. Heidelberg is the Protestant university of Baden, and the oldest institution in Protestant Germany. Marburg, the oldest Protestant university, belongs to Hesse Cassel; Giessen, to Hesse Darmstadt. Tübingen is the university of Wirtemberg. Jena, in the grand-dutchy of Weimar, belongs partly to the grand-duke, and is partly supported by the dukes of Saxe-Coburg-Gotha, and Saxe-Meinengen. Rostock belongs to Mecklenburg; Kiel, in Holstein, to Denmark; and Strasburg is within the French territory.

The universities of Prussia, it has already been stated, are six in number, containing about 6000 students; which, taking the population of the Prussian dominions at thirteen millions, is one out of every 2166. Two of the Prussian universities are very inconsiderable, and may be dismissed with a brief notice. 1. Griefswalde, at once the most ancient and the smallest, is situated near the shores of the Baltic, in a region where there is little to attract students from other quarters; and in 1827, the number was only 160. Yet, among its professors, it boasts of Kosegarten, a pupil of De Sacy, and one of the first oriental scholars of Germany; and Pelt, formerly of Berlin, the author of a valuable Latin commentary on the Epistle to the Thessalonians, well known in this country; all young men. It is the only university in Prussia which is in some degree independent of the government in its administration. The library contains about 50,000 volumes. 2. Koenigsberg lies also on the Baltic, in the north-eastern corner of the Prussian territories. Its chair of philosophy was formerly occupied by the celebrated Kant. It has a library of 60,000 volumes. The number of students in 1829 was 441, viz. 221 theological, 134 in jurisprudence, 23 in medicine, and 63 in other branches. The other four in the order of their rank and importance are, Berlin, Halle, Bonn, and Breslau.

I. Berlin.—This university, though only seven-and-twenty years old, has already assumed the first rank among the universities of Germany. It has been a favorite object with the reigning monarch, to collect here the ablest men of the whole country. In the faculties of law and medicine, it decidedly takes the lead of all others; in the philosophical department, it is inferior to none, and its theological school is rivalled only by Halle. Among its theological professors it numbers Neander, the first ecclesiastical historian of his age, and one of the best exegetical lecturers on the New Testament in Germany; Strauss, the most popular and eloquent of the court preachers; Twesten, formerly of Kiel, a very distinguished logician and divine, and the most distinguished of Schleirmacher's pupils;[*] and Hengstenberg, a distinguished Arabic scholar, author of a work on the Christology of the Old Testament, in three volumes, octavo, and the editor of the *Evangelische Kirchenzeitung.* In the other departments occur the names of Von Savigny, pre-eminent as a jurist; Encke, the astronomer; Bekker, the indefatigable editor of Greek and Roman classics; Boekh, the editor of Pindar; Bepp, the Sanscrit scholar; Zumpt, the author of the Latin grammar; Ritfer, the geographer; Frederic Von Raumer, the historian. Hegel, who has been styled the prince of metaphysical philosophers in the north of Germany, and whose system still holds the most extensive sway, is recently deceased. The whole number of instructers usually exceeds a hundred. That of students is about eighteen hundred in winter, and some hundreds less in summer. They do not, as in the smaller cities, form a separate body, but are mingled with the population, and are, generally speaking, superior in appearance, manner, and character, to those who frequent most of the other universities, with the exception of Goettingen. The university is located in an immense building, formerly the palace of Prince Henry, brother of Frederick the Great; and which contains the museum and lecture-rooms; but it has no separate library. The free use of the royal library, however, is enjoyed, which occupies a splendid building opposite to the university, and contains 180.000 volumes, and 7000 libraries; ranking, in Germany, next after the libraries of Munich, Goettingen, Vienna, and Dresden. There is also an extensive botanical garden.

II. Halle.—This university, situated in Prussian Saxony, owes its origin to the secession of the celebrated jurist, Thomasius, from Leipsic, toward the close of the seventeenth century, with a great number of his pupils, to whom he continued to deliver lectures at Halle. Of the first three theological professors appointed, that eminent servant of God, Francke, was one; and through his exertions, Halle became the seat of that school of evangelical piety and deep religious feeling which forms an era in the history of the German churches. Francke was himself a distinguished Biblical scholar, and other professors of no mean reputation sustained the character of the university. The tone of piety began to give way with Baumgarten; and at length the foundations of religious belief were undermined by Sembler. Rationalism, under the professorship of Wegscheider and Gesenius, obtained a complete ascendancy, the venerable and pious Knapp, who died in 1825, standing alone as the champion of scriptural truth. The translation of Professor Tholuck from Berlin to Halle, as the successor to Knapp, has, however, produced a very extraordinary and pleasing change. His coming was vehemently protested against by the theological faculty; his sentiments, which are entirely evangelical, being notoriously opposed to their deistical views. The amiableness of his manners, combined with his acknowledged talents and learning, has, however, enabled him to surmount the effect of these violent prejudices; and his lectures on systematic theology are now attended by a numerous class of students. Although under forty years of age, Professor Tholuck now possesses a greater personal influence and reputation than any other theologian of Germany. Gesenius, though still high in reputation, no longer ranks as the first Hebrew scholar of the age, being eclipsed by Ewald, of Goettingen, and several others. As a theologian, he is a Rationalist of the lowest class, and does not conceal his disbelief in the inspiration of the Old Testament, on which he lectures. He is, in fact, a cold infidel. Wegscheider, who lectures on the New Testament, is "the standard bearer of Rationalism in its lowest forms." His class is reduced to between twenty and thirty pupils. Among the the other professors are Thilo, son-in-law of the late Professor Knapp, highly esteemed as a lecturer on ecclesiastical history and Biblical exegeses. Marks; Ullmann, one of the editors of the *Theologische Studien;* Rödeger, a fine oriental scholar; and Pott, a rising Sanscrit scholar. Meckel, mentioned by Professor Robinson as the first comparative anatomist in Germany, and possessing the best private collection on the continent, has recently died; and early in 1836, Halle sustained a severe loss in the early death, by consumption, of Bilbroth, one of its philosophical professors, and a man of remarkable comprehension and depth of intellect. The highest expectations had been awakened by the talents displayed in his early lectures and writings. The number of students has been for several years increasing. In 1829 it was 1330, among whom were 944 students of theology, 239 of law, 58 of medicine, and 89 in the philosophical faculty. Halle is a cheaper place than Berlin; and this circumstance, besides its having a number of stipends and free tables, obtains for this university a preference with theological students, who are for the most part poor. Add to which, it has been the favorite resort of all the votaries of Rationalism, who constitute a very large, though decidedly decreasing proportion of the students of theology. There is a library of 40 000 volumes.

III. Bonn.—The Rhine University, as it is sometimes called, founded in 1818, is eight years younger than that of Berlin, to which it is not much inferior in extent and convenience. It is established in the palace formerly occupied by the reigning electors of Cologne, situated in the midst of the most delightful scenery, just where the banks of the Rhine change their character, the precipitous crags and vine-clad hills which border it thus far, sinking down into a rich and cultivated plain. A library of 66.000 volumes, and 200 valuable manuscripts, a museum, and a fine botanical garden, are among its advantages. As a considerable proportion of the population of Rhenish Prussia is Roman Catholic, this university, as well as that of Breslau, has both a Protestant and a Roman Catholic faculty of theology. In the former, the most distinguished professors are Augusti, Immanuel Nitzsch, (next to Twesten, the greatest of Schleiermacher's pupils, and the prime spirit of the evangelical faculty of theology,) and Bleek, a very clever young man. Gieseler, next to Neander, the most distinguished ecclesiastical historian in Germany, has removed to Goettingen. In the Catholic faculty, Scholz, the learned editor of a new recension of the Greek Testament, and Gratz, formerly of Tübingen, enjoy a deservedly high reputation. Among the other most eminent names are those of Freytag, the author of the most complete Arabic lexicon ever compiled; and Welcker. Those of A. W. Von Schlegel and Niebuhr may be added, as having left a lustre behind them. They were not, however, *ex officio* professors at Bonn, but read lectures in the university as members of the Academy of Letters, which confers the right to do so in any university of Prussia. The number of students at Bonn, notwithstanding these advantages, has fluctuated remarkably. In 1822, it was 571; during the winter of 1829–30, it exceeded 1000; last year, it had fallen below 500. One of the causes of this decline is believed to be the frequency of duels among the students, a barbarous and disgusting practice encouraged by the fencing schools connected with this and other German universities. These duels are not often fatal, owing to the shape of the weapon in use; but scars of a frightful nature attest the prevalence of the practice among the young men at this university. In 1826, about one-third were theological students, of whom the Roman Catholics were most numerous; one-third, law students; and the remainder were about equally divided between the medical and philosophical faculties. The medical school has a high reputation, and the course of study is admirably complete, the only disadvantage being that too much is required of the student in the four years which he is expected to devote to the study. Before he is eligible for examination on medical subjects, he must have passed an examination on chemistry, botany, mineralogy, zoology, logic, &c. Among the multifarious subjects lectured on by the different professors, we find enumerated, animal magnetism, anthropology, diet of patients, diseases of women, diseases of children, diseases of the eye, diseases of the mind, diseases of literary men, history of medicine, anatomy, (by several lecturers,) pathology, pharmacy, phrenology, surgery, midwifery, &c., &c. With all these various subjects before him, and no peculiar course of study laid down by the regulations, the student is left very much to follow the bent of his judgment or caprice, the frequent consequence of which is, that much valuable time is wasted upon subjects of subordinate importance. Of the three Protestant theological professors, one is a Rationalist, and two are considered Pietists, that is, evangelical; and within the last few years Pietism has gained ground considerably in this region. The frequent intermarriages between Romanists and Protestants, however, tend to produce a general laxity on religious subjects.

IV. Breslau.—To the information furnished by Professor Robinson, respecting the university of Prussian Silesia, we have to add, that the most distinguished member of the theological faculty is Professor Augustus Hahn, so renowned for the Leipsic disputation in 1827. He is the discoverer of the principles of the Syriac metres; author of an admirable history of doctrinal theology, and editor of two beautiful editions of the Hebrew Bible. Of this good man's learning, piety, and temper, it would be difficult to speak too highly. Passow, the lexicographer, is dead.

We find that we have not room to go through the other German universities *seriatim.* At Erlangen, the most distinguished men now are, Hermann Olshausen, elder brother of Justus Olshausen of Kiel, and author of a valuable commentary on the New Testament, of which the first volume has appeared; Harlep, a pupil of Professor Tholuck's, and author of a commentary on the Epistle to the Ephesians, one of the finest commentaries that has yet appeared in the German language; and Carl Von Raumer, (brother of Frederic, so well known in England,) the most esteemed geographer after Ritter, and, like the latter, a man of undissembled piety. To the illustrious names at Munich must be added that of Schubert, author of several works on astronomy, and on the philosophy of mind. At Leipsic, which has been deprived, by death, of Rosenmuller, by far the most distinguished professor of theology is Winer, formerly of Erlangen, editor of a valuable Hebrew lexicon.

From the British Magazine.

WRETCHLESSNESS.

Sir,—I have often been struck by the word "*wretchlessness*" toward the close of the seventeenth article of our Church, and never felt satisfied with respect either to its orthography or its derivation. The sentence in which it occurs speaks of the abusers of the doctrine as exposed to a "most dangerous downfall, whereby the devil doth thrust them either into desperation, or into *wretchlessness* of most unclean living, no less perilous than desperation."[*] How the English word came to be spelled as it now is I do not exactly know; it is a deviation from the orthography of the first and early editions of the articles. There it is uniformly spelt without the *w* at the beginning, and with *ch* instead of *tch* or *ck.* The legitimate spelling, it now seems to be generally agreed, is *recklessness;* and in this mode I had myself acquiesced. And yet the supposition cast an apparent reflection upon the accuracy of our forefathers, who were not unwise or inaccurate men. Still I should have felt no hesitation, had I not casually found in the German New Testament what I suppose to be the real original of the word in question. It occurs in Eph. iv. 18, 19; but I should previously observe, that the compilers of our articles seem to have had this passage of Scripture especially in view, when they penned the passage under consideration. In our English version it runs thus—the Gentiles are spoken of—"Having the understanding darkened, being alienated from the life of God," &c., "who being *past feeling,* have given themselves over unto lasciviousness, to work all uncleanness with greediness." Now the word in the German translation for those in italics is *ruchlos,* and I suppose it to be Luther's translation. The word *ruchlos* is synonymous with *gottlos,* from which is derived our word *godless,* the meaning of which is evident. Now I suppose this word, or the substantive form of it, *ruchlosigkeit,* to be the original from which our word *recklessness* is strictly and properly derived; and that the word *recklessness,* although in close affinity with the other, is grammatically inaccurate. It will serve to confirm this criticism, and the truth of the reference to Eph. iv. 19, if we examine the version of Wiclif. It will be observed that the notion of *reck lessness,* whatever the meaning or origin of the word may be, is in the article connected with that of *desperation.* Now the translation of the passage in question by Wiclif, as Baber's edition has given it, is, "Whiche dispeyrynge bitooken hemsilfe," &c. If my conjecture be wrong I can bear to be rectified with great patience; if right, accuracy is of some importance upon important subjects.

From the Gambier Observer.

Mr. Editor,—With respect to the protest of "Charity," who modestly claims your suffrages in behalf of his sentiments "*as a patron of your paper, and a member of the Protestant Episcopal Communion,*" I cannot refrain from the remark, that the language of the 36th canon of the General Convention is so plain that any individual of the very commonest capacity can have no difficulty in making the application, "No person shall be permitted to officiate in any congregation of this Church, without first producing the evidence of his being a minister thereof, to the minister, or in case of vacancy or absence to the churchwardens, vestrymen, or trustees of the congregation." And what is the evidence that he is to produce to satisfy these individuals that he is a minister of the Church? Why he is bound to produce either his letters of orders, or such letters of introduction from respectable persons as shall satisfy the governors or the persons having the management of the church that he is an authorized minister of the Church. The meaning of the canon is, that no person who has not received episcopal ordination can be permitted to officiate in any church of the Protestant Episcopal Communion. The question "whether Episcopalians may *lawfully* consent to have their churches occasionally occupied by other denominations" is answered and decided by the canon, and any allusion to the "koran of Mohamed" is as foreign to the purpose as the doctrine of transmigration: it requires no knowledge either of Arabic or algebra to define with the utmost clearness the intention of the legislators of the Church, and that is to exclude from the pulpits of our Communion all who have not had the laying on of the hands of a bishop whose authority is recognised by our Church. Yet "Charity," who seems to start up as if suddenly inspired, would have us believe that we know not how to construe the meaning of language (sufficiently obvious) without his assistance. And what instruction can we derive from him when he has delivered himself of his burden? He would have us believe that the question at issue is, "May other denominations occasionally have the use of our church edifices?" and then follows a labored but very unsatisfactory explanation of his idea on the subject, which we shall not take the trouble to transcribe; but as he has made more frequent reference to the Methodist society than to others, we reply in answer to his question, that our churches cannot be opened for preachers of that society to officiate in, consistently with our views of the divine institution of the ministry. The Protestant Episcopal Church is an original Church of Christ. The Methodist society is not, as they have separated from the Church of England without having, in the judgment of that Church, a valid ministry. If "Charity" will turn to his Book of Common Prayer, he will find that the Church is plain and decided on this subject, as will more fully appear by consulting the 23d article. If he will also read the preface to the ordinal service he will find what is essential *in the judgment of the Church* to constitute a valid ministry. It is there stated—"It is evident unto all men diligently reading *holy Scripture and ancient authors,* that from the apostles' time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons: which offices were evermore had in such reverend estimation, that no man *might presume to execute any* of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto *by lawful authority.* And therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had episcopal consecration or ordination." "Charity" is very fond of applying terms of censure and epithets to others without knowing to whom he is applying them, or whether they are merited or not: we pass them by on the principle that we are forbid to render railing for railing. But it seems "Charity" has discovered that when churches "are consecrated and set apart to the worship of God according to the canons and liturgy of the Protestant Episcopal Church," that they are not to be exclusively devoted to that object. We are not, however, satisfied with the simple negative of "Charity" on this subject. Will he give us the authority of the Church for admitting any persons to officiate in the churches attached to our Communion who have not had episcopal ordination? "Charity" is very much in love with courtesy and liberality, but we cannot thus far fall in with the spirit of the age, to sacrifice principle even to courtesy, much as we admire it. We cannot return the compliment to "Charity," and say that his piety consists in his Churchmanship, because to say the truth, we suspect he has very little of that sound principle to boast of, which constitutes the Churchman. And if he is willing, in his extensive views of liberality, to open the churches of the Protestant Episcopal Communion to the preachers of the society he has referred to, where will he stop? Will he not admit others also, who, with respect to the ministry, stand on equal footing, but whose doctrine is not generally so correct as that of the Methodists professes to be? Will he not extend his views a little further, and welcome in the Socinian preacher denying the divinity of the Saviour; and of course when he is welcomed into the Episcopal Church, he can do no less in the spirit of courtesy, than read our sublime ritual, and then what an incongruity will be found there! And how can he exclude the Universalist? And when he has received all the preachers of the various denominations, then what will he gain by his overweening spirit of liberality? And if one is excluded from officiating in the church, how will he justify the act when he has contended that the church is "to be opened, on the broad ground of Christian benevolence, to the worship of Almighty God?" On this principle he cannot with any propriety exclude the Deist if he should express a wish to make known his sentiments publicly. When the communication was forwarded for insertion in the Gambier Observer which has called forth the remarks of "Charity," it was foreign from my thoughts to enter into the lists of controversy. My duties will not allow me the time—my feelings do not incline me that way. With respect to those who are not of the Communion to which I am attached from principle, I can say grace be with all those who love our Lord Jesus Christ in sincerity. I love to see the image of the Saviour reflected in the minds and in the devotion of his people. With respect to my own views of the divine institution of the ministry, I am content to follow, though at a remote distance, the example of the firm champion of our Church, the late talented and lamented Bishop Hobart, and it is his motto, which he himself borrowed from Archbishop Whitgift, which forms the signature of this communication. While the opportunity is given, the fleeting moments of a transient existence will be devoted to the interests of that Church which is called by an inspired apostle, "The Church of the living God, the pillar and ground of the truth." Pro Ecclesia.

From Rev. R. S. Mason's Inaugural Address.

ANCIENT LITERATURE.

But, if I mistake not, the department of college education against which objections are principally made, is that of the Latin and Greek languages. This subject has been so often and so ably discussed, that I shall not pretend to enter into a full investigation of the subject, but only to state some of the principal objections, and the answers to them. It is said, "that much time is thus wasted which might be far more profitably employed in the pursuit of other knowledge; that what is acquired in these languages, is but too commonly forgotten in after life; and that we have every thing valuable in these languages translated into our own." It cannot be denied that there are cases in which the study of the Latin and Greek classics would be unprofitable, where from want of time the general improvement must yield to the particular object in view; but, generally speaking, experience will convince us how little time is lost in the pursuit of these languages. They are most commonly begun and pursued, to some extent, at an age when more profound studies could not be engaged in; and the history of literature and science, or of high attainment in any particular profession, will convince us, that, generally speaking, not they who have neglected but they who have searched into the rich treasures of Athenian and Roman lore, have been most eminent and noted in their respective departments. I think no one who objects to the study of Latin and Greek pretends to say that it should be entirely excluded from our seats of learning. But to whom is such study to be allowed? To whom forbidden? To the historian, the philosopher, the jurist, the antiquarian, the philologist, the divine, they are indispensably necessary; and at the early period of life in which that study is, or ought to be, begun, in how many cases can the subsequent pursuits of the youth be determined on? Besides, when in our country, other classes of the community, in consequence of wealth or station, have so much intercourse with the literary classes, should the former be excluded from what constitutes, and necessarily constitutes, so important a part of the education of the latter? Admit, even, that in after life the knowledge of these languages should be entirely forgotten; what else can exactly supply that peculiar training and discipline of the mind which they effect? Nor is it correct to say that translations have furnished us with all that is valuable in these languages. Take the best translations, and after all they are but faint and irregular reflections from imperfect mirrors. Let the attempt be made with the writings of an original and strong thinker, and eloquent composer, to express his meaning as strongly, clearly, and peculiarly, in other words and phrases; and in how many instances would the attempt be successful? How vastly more difficult must it be to convey from one language into another those fine shades of thought indicated by peculiar turns of expression, which give force and distinctness to the idea, and like the delicate lines and colorings in the kindred art of the painter, distinguish the works of a master from the productions of an inferior artist. There are nationalities of thought and feeling as well as of form and feature. The character of a people is indicated by its language, and the customs, manners, tone of thinking and feeling of any nation cannot be thoroughly understood except by an acquaintance with its dialect. Learning a language, then, is not merely the acquisition of words, but still more the acquisition of ideas; for if we except common or individual appellatives, there is not perhaps in any one language, an exact synonyme to be found for any one word in any other language. And can it be supposed that no advantage will accrue to the student from being introduced through his language to the lofty thought, the elevated feeling of the Roman, the lord of the world?—to the profound, acute, extended, and infinitely varied conceptions of the Greek, without a rival in the powers of human intellect? But in the last place, let it not be forgotten, that in the works of classic antiquity, we have the most perfect models of a correct literature, and that a familiarity with these models must have the same effect on the taste that an acquaintance with the most polished society has upon the manners. I shall not pretend to investigate, much less to determine whether the moderns have ever equalled the ancients in the art of composition. The latter certainly possess two advantages over the former, first, that in ancient literature none but works of the highest eminence have reached us; the rest have been consumed in the purifying fire of time; on the contrary, the literature of every living language must ever be incumbered with much dross and impurity; secondly, a false taste, by one or more circumstances may be introduced into a living language, so far, at least for a time, as to cause works of a very inferior merit to be admired, almost to the exclusion of superior efforts. Who needs to be reminded, for instance, of the sway which the Della Cruscan school of English poetry exercised over the public taste until the caustic criticism of Gifford put an end to the delusion. But the models of classic taste have been admitted as standards through every age, and will be perpetual beacons to warn us of any departure from correct thought or expression, while they furnish us with the noblest examples for imitation in philosophy, oratory, history, poetry.

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[*] Schleirmacher, whom he succeeded, died in February, 1834.

[*] The Latin is, I believe, uniformly, unde illos diabolus pertrudit vel in desperationem, vel in æque perniciosam *impurissimæ vitæ securitatem.*

COLLEGE DISCIPLINE.

Our observations on a course of collegiate instruction would be incomplete without some consideration of the mode of discipline to be pursued, that shall best promote the ends proposed of maintaining good order and regularity within the walls of the institution, and of producing the happiest moral influence on the character and subsequent conduct of the youths subjected to its control. To discover of what nature this discipline should be, we must first understand the nature of the relation which exists between the faculty and the students of a college. This relation, it appears to me, is between that of parental control on the one hand, and of civil government on the other. The discipline to be exercised must, then, partake of the character of both these relations. The more nearly it approaches to that of the former, the more excellent will be its practice. Civil government is enforced by fear and coercion—by the infliction of punishments on the guilty; rewards for the obedient form no part of its regulations. Parental authority should employ persuasion and affection as much, at least, as fear and coercion; it should hold out as an incentive to correct conduct, the expectation of rewards, certainly not less than the apprehension of punishment. Civil government has reference to the outward action solely, parental government should be at least equally anxious for the inculcation of the inward principle or motive from which the action springs. Civil government concerns itself with actions only for the time being, and for the maintenance of its own authority. Parental government directs its attention to the effects of actions on others as well as the parent, and especially in respect to their future consequences both in this world and the next. In college discipline this system of rewards cannot be carried as fully into practice as may be done in the family relation. Fear and coercion must here be oftener in requisition than affection and persuasion; but must, then, the latter be seldom if ever employed? Must the system of rewards be altogether abolished? I know that weighty and serious objections have been alleged against the honorary distinctions which are bestowed in most if not all our colleges, as rewards for superior attainment; and it has been forcibly urged that the moral evils which must result from the manner of conferring such honors, in engendering emulation, contention, ambition, pride, and envy, immeasurably overbalance any literary advantages to be produced. But might not the same or similar honors be conferred, not as marks of superiority to the most distinguished, but simply as rewards to the meritorious? Would there be no possibility of causing them to be sought after rather from the latter than the former considerations? But, at any rate, there certainly might be introduced into our colleges, to a much greater extent than is commonly done, the principles of persuasion and affection rather than those of fear and coercion. No disposition, surely, is so perverse or degraded, in which there may not be found some noble, generous, or amiable trait, which the skilful and benevolent instructer might excite into action and improve. Is it impossible to persuade a youth that the interests of himself and his instructer are one; that punishment would never be inflicted for the purpose of vengeance, but for the reformation of the offenders, and, in extreme cases, for the necessity of example? Might it not be made plain to him that the infliction of punishment was a painful duty; that praise and reward were always cheerfully bestowed?

But, further, collegiate government, like the civil, and much more than the parental, has immediate regard to its own preservation, but it has also, like the parental and unlike the civil, regard to the conduct and character of the individual in subsequent and other relations of life. Now it is possible, I do not say such will be the case, but it is possible, these two objects may conflict: may, on some occasions, be directly opposed. Can it be doubted which object, on such occasions, should be most regarded, should be considered of the greatest weight?

For example, let us suppose it would greatly contribute to the maintenance of good order in an institution that one student should be encouraged to lodge informations against another. There are, unquestionably, instances in which it is his religious duty so to do, as where some vicious or irreligious practice might be stopped by this means at its commencement: there are instances in which a refusal to inform, is a plain evidence of a combination to resist authority; then must such refusal be punished, and punished severely. But this punishment will be inflicted not so much on account of the refusal as on account of the combination of which it is the evidence. Not, however, to take into consideration these extreme cases, I think, that, under ordinary circumstances, for one student to inform against another must proceed either from a very high-minded and heroic sense of duty, fearless of consequences, or from the baser motives of fear, or anger, or revenge, or time-serving policy, or, at the best, from a selfish unconcern to the character and feelings of another. It must be acknowledged that instances of the operation of the motive first mentioned, will be extremely rare, will not take place but with great caution, and after full and fair warning to the delinquent. But can there be a doubt, with respect to the second class of motives, whether their operation, I will not say, should be encouraged, but whether it should be even tolerated? Admit, at the most, that some partial and temporary enforcement of discipline be effected what possible comparison can this trifling benefit bear with the sad consequences of fostering and strengthening in the youth's mind, some of the worst or meanest principles of action?

Again, there may be occasions in which it would be necessary to punish breaches of order not indicating a depraved character, as severely as actions of moral turpitude; but, on such occasions, should there not be a manifest difference in the degrees of contempt and indignation with which these actions are to be plainly regarded? Should not especial pains be taken to show, that while the welfare of the institution required the punishment of the former as well as of the latter action, very different, indeed, in degree was the criminality and opprobium attached to them respectively.

Lastly, in the exercise of collegiate discipline, I consider it of the utmost consequence that every proper effort be made to instil into the young mind, the noblest and most elevated principles of action, and, above all, the religious principles of duty to God through our divine Redeemer. I know it is often urged that the object of sending a youth to school or to college is not that he may receive religious, but literary and scientific instruction. But must, then, the former be entirely laid aside? is it to be altogether forgotten that he is to be prepared for another world? that his surest safeguard, even in this, is to be found in a sense of duty to his Maker? But, to say nothing of these higher considerations, is not religious influence the best means of producing those habits of regularity, good order, and industry, so necessary for promoting the prosperity of an institution, and for benefiting those intrusted to its care? Let it not be supposed that I am here an advocate for making an institution of learning, such as this, the engine of sectarian influence. No doubt, any particular religious denomination may, with the greatest propriety, found a seminary of learning, for the express purpose of inculcating, together with human science, the knowledge of the peculiar religious tenets held by that denomination. But in an institution like this, founded by the public, for the benefit, not of one religious sect, but for the community, most certainly no effort should be made to give it a sectarian character. If the attempt be made secretly and insidiously, it will be dishonorable; if openly, it will produce estrangement or dissension. But what is to prevent a young man being taught, that to act always from a sense of duty to his God, of love to his Redeemer, and to his fellow-creatures for his Redeemer's sake, is the greatest security of his happiness in this world; the only security of his happiness in the next? What is to prevent his being taught to desire virtue and piety for their own inherent excellence and beauty, as well as for the rich rewards that follow them? What is there possibly to prevent his being instructed to reverence and obey the laws of his home, his college, or his country, not from slavish restraint, but from a reverence to the will of Him who is the God of order and of law. Who, in this Christian land, believes that any family can long continue prosperous and happy from which the name of God and his Gospel is studiously banished? Who that is persuaded of the control which the belief of God, and a future state of rewards and punishments exerts over the conduct of men, supposes any commonwealth can long continue in safety, without the support which religion, whether established or not, so amply affords? And can a community, which partakes of the nature of both the parental and the civil, rise to permanent eminence, can it prove a real and lasting benefit to society, while unaided by that influence which religion exerts for the preservation of order, while unblessed by that favor which religion obtains from the goodness of God?

THE CHURCHMAN.

SATURDAY, SEPTEMBER 24, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Ohio Convention.—The annual Convention of the Church in the Diocese of Ohio, was held in Trinity Church, Cleveland, on Thursday, the 8th instant, and continued in session for three days. Thirty-nine clergymen of the Diocese were present, and the Convention was also attended by the Rev. Dr. Milnor, of this city, the Rev. Mr. Fuller, of Upper Canada, and the Rev. P. C. Freeman, of Pennsylvania. On Thursday morning the Bishop delivered his annual address, on Friday morning a sermon was preached by the Rev. Mr. Peet, from Phil. ii. 5, and in the afternoon the Bishop delivered his charge to the clergy. On Saturday evening the Rev. Dr. Milnor preached from 1 Cor. xv. 58, after which several persons were confirmed.

On the Sunday morning following twelve individuals were admitted to the holy order of Priests, and three to that of Deacons. On this interesting occasion the candidates were all presented by the Rev. Professor Sparrow, and the sermon was preached by the Bishop from John xv. 16, while the Rev. Dr. Milnor and the Rev. Mr. Peet assisted in the administration of the holy communion. In the afternoon of the same day a sermon was preached by the Rev. Professor Fitch, and in the evening the Rev. Dr. Milnor made an address in favor of the Missionary Society, with particular reference to foreign missions. Services were also held on Sunday at other places of worship in Cleveland, and in the afternoon in St. John's Church, Ohio city.

We have perused the charge of Bishop McIlvaine with no ordinary pleasure. The subject of it is, "the present condition and chief want of our Church," and at the outset we have, in the following sound observations, a pledge of excellence which is well redeemed in the body of the charge:—

"How rapidly the borders of our Zion have been extended during the last four years—how many churches have been erected—how many ministers added, and how many new parishes organized,—you have already been informed. The increase has been seldom, if ever equalled, in the history of the Episcopal Church in these States. In full correspondence therewith has been the increase of attendance upon the preaching of the word and the sacraments of the Gospel. In connexion with these facts, I feel it to be a matter of no little importance, in such times as these, to be able to add, that in our several parishes that enjoy the blessing of a settled ministry, there is evidence of strong and increasing attachment to the order and government, the worship and ministry that distinguish our Church. Such attachment is the bond of our unity. The Church, *as a Church,* can have no stability, no force, without it. To promote such attachment, without bigotry or formality; to make it enlightened as well as affectionate; and then to use it not as a substitute for, but as a very important auxiliary to, the direct influence of divine truth upon the heart, and the steadfastness of Christian character, is a very considerable matter in the duties of the ministry, too little valued indeed, but with the permanent importance of which I am more and more impressed by every new lesson of experience and observation. Inward and spiritual ties are not enough for the holding together of the several parts of the *outward* and *visible Church.* They may all remain, and yet the Church, as a visible society, be broken in pieces, and her influence, as conservative and promotive of the Gospel, almost destroyed. Unity in certain visible institutions is essential to unity in a visible Church. Attachment to those visible institutions is the strength of such unity. Where such attachment does not exist, there is no bond of peace. To set little value upon it because it is not religion, is as foolish as to despise the fencing of the corn-field, because it is not the grain. Not to promote it for fear of promoting sectarianism, is as if you should not educate your children to love their home and their parents' laws, lest they look with too little kindness upon others."

Having represented the state of the Church in the Diocese of Ohio,—of which it is said that "the increase has been seldom if ever equalled in the history of the Episcopal Church in these States,"—and generally throughout the country to be one of great prosperity, the Bishop is led to inquire into the causes of this prosperity, of which the most prominent are said to be "a decided going back to the 'old paths' trodden by the martyred reformers of our parent Church, as they followed the steps of martyrs and apostles of the primitive Church," and, "improved views of the sacraments and of confirmation." Prosperity, however, is a time of danger, hence the chief object of the Church at present should be, "to be strong in the strength of humility, prayer, and faith; to be daily increasing in permanent stability, by daily becoming more rooted and grounded in love, and strengthened with might, by the Spirit, in the inner man." In this connexion the Bishop is naturally led to utter the following cautions in regard to the peculiar evils of the age, and to urge the importance of preserving the outward institutions of the Church—in subordination to the truths of the Gospel—as their chief remedy. We have been at great pains, from time to time, to expose the *popery* of some of the most self-vaunting forms of modern Protestantism, and we are happy to see that this aspect of the fanaticism of the day is getting to be more observed and better understood.

"I would not draw away one least part of the interest that has been constantly growing, and is now more intelligent and general than ever before, in the most punctilious and careful keeping up of our external institutions; I would not diminish, in the least, that serious sense which passing events compel us to feel of the high importance we should attach to the several aspects and appointments by which, in our special communion, the Church, as a visible institution, is kept always in sight. Would we promote a spiritual church, we must see well to the maintenance of its outward form and body. The Lord will not keep the city while we neglect the walls and bulwarks, any more than we can keep the city by walls and bulwarks without the indwelling of the Spirit of the Lord.

"I refer a very large proportion of the great evils which have come upon the Protestant communities of the present age, and the prospect of their alarming increase, to the putting asunder, in a great measure, of those two things which God has joined, to be carried on together, not only in the sacraments, but in all the worship and doings of the Church, the *outward and visible*—the *inward and spiritual.* In seeking the latter, its necessary connexion with the former has been too much overlooked. Some have laid aside all prescribed externalism as among "the beggarly elements,' the 'childish thing' which a spiritual Church has no need to retain. They have reaped what they sowed. Others, in various degrees, have *approximated* to this extreme; some retaining outward institutions in a measure, while with an over jealousy of too much ceremony they have gone into too much nakedness, and through fear of superfluous form, have grievously suffered by an over-done abstraction; and lest they should be too much restricted by sameness, have opened the door to a spirit of licentious change and rash innovation, and in aiming at primitive simplicity, have arrived at a most unprimitive leanness, and to avoid a seeming condemnation of all forms but their own as destitute of good, have spread the scarcely less injurious idea that if one has only the spiritual grace it matters little to what outward form of association under the name of a Church, they may belong.

"Such is the seeding with which the field has been gradually 'laid down,' in the process of things in the Christian community, during the last few years more especially. It has sprung up and brought forth fruit '*after its kind,*'—'some thirty, some sixty, some a hundred fold.' They that sow to the wind must reap the whirlwind. The harvest is not yet passed, but the first fruits have been sufficiently exhibited. The heresies that have grown up amidst the broken walls and neglected gateways of the *visible* Church, in some parts of our Christendom, mocking all efforts to eradicate them; the growing neglect of public worship so much complained of—the wandering of the rising generation from the paths of their pious ancestry—the daily decreasing hold of a settled and permanent *pastoral* ministry upon the affections of the flock—the appetite for change of ministry, and the facility with which it is effected—the daily encroachment upon the office and authority peculiar to the ministry, and the alarming pressure under which the pastor, especially in his choice of expedients for usefulness and in the use of discipline, is more and more bowed down into submission to the sheep of the pasture, no matter how untaught or how misled—the thirst for new and exciting modes of preaching and promoting religion—the miserable dryness that produces this outcry for stimulating measures of relief—the hasty adoption of whatever has obtained the repute of a successful contrivance for creating excitement, leading to a contemptuous laying aside of grave and venerable usages, as if in all the past the Church had been only in childhood, and all that adhere to her examples were still in infancy—the strifes and divisions that have sprung up over this field, and are now rife with the seeds of manifold more—the addition of new and arbitrary terms of communion, as if the Lord's table were at the mercy of the caprice of every sect—the unauthorized ministries that have taken advantage of the many breaches in the wall of the vineyard to enter in and spread the infection of deadly errors—the liberty afforded to the cold-hearted but heated fanatic to stalk at large, torch in hand, and lay waste the work of years of patient, faithful labor—raising the flock against its shepherd—subdividing congregations till each becomes too small to live—dropping his drag-net into every stream—attracting attention by every stratagem—and under the name of converts to Christ, hurrying all that are caught, however dissimilar in every thing but a public adoption of the livery of their leader, into a public profession of religion—these bitter things are some of the fruits already reaped, for which multitudes of sober-minded Christians, of all names, are in great mourning, lamenting after times that with many have passed away—times of order and peace, of government and soberness—anxiously casting about for some remedy, or at least some refuge, till this storm be overpast.

"But the harvest is not yet ended. Desolations are still determined. The whirlwind is yet to be reaped.

"The beginning of all is to be found a long distance back; when, for the promoting of a more spiritual state of religion, Christians began to undervalue external institutions, putting them at the mercy of individual or local caprice and fancy. The beginning, apparently inconsiderable and unobserved, except by a few that were wise, was 'as the letting out of water.' By making all kindred streams its tributaries it hath swollen to a desolating flood. Its first object was a more vital faith; its last result will be hardened infidelity; its exciting cause was in part the fear of a supposed remnant of Popery in the prescribed forms and dignified ritual of a portion of Protestant Christendom. It will not have run its course, before, under an abhorrence of what are comparatively only the accidents of Popery, it will have adopted all that is evil in its essential nature—the *formality* of godliness without its power; a formality *with fanaticism and all its power,* that compasseth sea and land for proselytes, establishing its inquisition, and proclaiming its anathemas. Such popery, with its miracle working machinery, and its *opus operandum* of 'anxious seats,' and confessions; its dependence upon saints, though living, for 'marvellous things,' more than upon the power of God; its substitution of measures and certain talismanic words, for the operations of the Holy Ghost, and its effect of satisfying the sinner's conscience by certain ceremonial conformities which each leader, as the infallible head of his party, may have adopted, and which operate like an authoritative absolution upon a weak but troubled mind—popery such as this, the essence of genuine Popery, with a new form and a Protestant name, doth already work at a most alarming and yet unobserved extent."

Religious Souvenir.—The Religious Souvenir for 1837, edited by the Rev. Chauncey Colton, D. D., is published, and as far as we can judge from a cursory examination, surpasses its predecessors in the taste, ability, and we will add, the genius displayed in its contributions. It cannot fail, we think, to find favor with all who appreciate the beauty of elegant literature in alliance with the spirit of the Gospel. It is for sale at No. 28 Ann-street.

Progress of Missions and Unitarian Toleration. We have been favored, by a friend in Europe, with a few numbers of the "Archives du Christianisme," an evangelical journal published at Paris. In looking over the one of the 28th May last, we were so much interested in a letter written from Germany, giving an account of a late religious movement in the Electorate of Hesse, as to think that a translation of it would not be unacceptable to our readers. We consider it as valuable, not only for the religious intelligence which it contains, but for the disclosure which it makes of the intolerant and persecuting character of that description of religion which is termed by the writer—as it is in Europe generally—"Rationalism," but which is better known in Great Britain and in this country by the less appropriate name of "Unitarianism."

"*April* 16, 1836.

"I shall to-day suspend the review which I have commenced on general subjects, in order to describe a very happy progress of truth in one of the darkest countries, in a religious point of view, of all Protestant Germany.

When, some three years ago, several friends of the Gospel, at the head of whom were Messrs. Bickell, a member of the Superior Court of Appeals at Haynau, and adjutant of the Electoral Prince,—Ewald, another public functionary,—and Lange, a pastor,—conceived the idea of founding, at Cassel, a Missionary Society, Unitarianism displayed its vaunted tolerance in so liberal a manner, that the populace assembled to assault the house of the pastor Lange; and the bayonets of a detachment of the garrison, and cannons aimed upon the crowd, were alone able to restore order. It was with difficulty that their violent passions were thus restrained. The aged pastor, E***, who had preserved to the year 1836, in all its purity, the rationalism of the glorious time of 1780–1790, and who is known by some writings composed in the spirit of this school, and especially by a sermon *on the moon,* (I am not joking, I assure you; this sermon was announced a long time since in the Preachers' Magazine of the rationalist Roehr, who had the candor to confess that the subject was a little foreign to the Christian pulpit;) this pastor E*** then commenced from the pulpit, his crusade against the Gospel. But very soon the friends of missions were the object of a running fire of calumnies and injuries, which the political journals poured forth against them, day after day, week after week, with unwearied perseverance. A satire, printed at Leipsic, was circulated at Cassel: no absurdity was too gross to feed the popular ignorance: a traveller from Cassel assured a whole company in a diligence, with the most invincible confidence, that he had seen with his own eyes the pastor Lange, in baptizing an infant, take a little broom to drive the devil out of the heart of the innocent creature! Unitarianism, that phantom of religion usurping the name of the Gospel,—that dry negation of all that is divine and vivifying in Christianity—was in so full and peaceable possession of a whole generation educated in its barren principles, that the majority of the people of Cassel sincerely believed that Lange and the friends of missions professed a new religion hitherto unknown to the world, and sprung, all fresh, out of their own brain. Full of this persuasion, a hundred and fifteen of the parishioners of Lange addressed to him a long letter, in which they accused him of wishing to found 'a new sect, which he instructed in doctrines foreign to the universal faith of the Gospel.' Lange, happy to see that they had the honesty to go straight to the question of fact and doctrine, had no difficulty to produce the Bible and the Ausburg Confession of Faith, as an entire refutation of the complaints laid to his charge. His answer, as well as the letter which gave rise to it, have been published, and have formed, together with a sermon of E***'s, the first links of the chain of polemical writings which succeeded the riot in the streets of Cassel. Never have the first movements of an awakening interest in religion—never, above all, has the formation of a Missionary Society—been attacked and persecuted with more obstinacy and ignorance of the truth, except, perhaps, that which was witnessed some years ago in certain cantons of Switzerland. Unitarianism had so utterly stifled every sense of religious wants, every sentiment of piety, and that large and beneficent Christian charity which knows no other limits of action than the extremities of our fallen world, that a Missionary Society could be joined by nobody, but was thought to conceal, under this name, some secret design or political intrigue. In consequence of these agitations, Lange was displaced, and sent to a country cure, carrying with him the testimony of the minister and general consistory, publicly rendered, to his irreproachable manners and his conduct as a pastor. How does such a removal remind us of the words of a magistrate long celebrated, "Lo, I have found no fault with this man, nor Herod either; when, *therfore,* I have scourged him, I will release him." However, the enemies of truth have gained nothing by this, and the goodness of God toward the church of Cassel has not been exhausted by this rejection of the Gospel of salvation; for the successor of Lange, animated by the same spirit, labors in the same work, and is one of the most active members of the Missionary Society.

"But I have more to add. These things happened three years ago; the formation of the Missionary Society was the occasion of these virulent attacks, and now I have before me the *third* report of this Society, the results of which are calculated to fill the heart with the liveliest gratitude to God for his goodness toward this place. Let the facts speak for themselves. The Committee, convinced that one of the most efficacious means of exciting an interest in the cause of missions is to diffuse a knowledge of the enterprise, is engaged in spreading, by means of subscription, the Missionary journals which are published in Germany: sixty-nine subscriptions to different missionary works have been thus received. A young theologian of Erlangen has even commenced this year the publication of a work which will embrace an extensive and highly interesting field: it is a series of 'Lives of Evangelical Missionaries.' The first volume has appeared. Nine auxiliary societies have gathered around the society of Cassel, to sustain it in its operations. The most important of these associations is that which is formed at Marburg, the president of which is Dr. Puchta, professor of law, and which counts among its members many professors of the university, especially in the theological faculty. The preamble of the constitution of this Society is so remarkable, that I do not hesitate to translate it for the edification of your readers.

"'Founded upon the vivifying faith of Jesus Christ, the Saviour and Mediator of men, by whose merits we confess, with profound gratitude to the grace of God, that we have been delivered from the darkness and impurities of the world, and rendered partakers of his kingdom;

"'In the persuasion that the Christian Church is destined by the promises of God, to reunite the whole human race in one flock under one Shepherd;

"'That there is not for the people yet sitting in darkness and in the shadow of death, any other means of coming to the light and salvation of the Gospel; that, in particular, the civilization of Europe, without Christianity, could be for them no better than a poison;

"'That Christians, in virtue of their self denying profession, and by the express command of their Master, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, are under obligations to declare the Gospel to the pagans, and to extend the reign of God upon earth; that every Christian, in particular, is urged by the prayer, "Thy reign come!" not only to invoke the Lord for the advancement of this work, but also actively to contribute thereto in proportion to his means;

"'That this duty is become still more imperative and more pressing since Christians have subdued, by the force of arms and other means, so many pagan nations, an event which not only offers them the possibility, but imposes on them the sacred obligation of laboring for the eternal salvation of the heathen, inasmuch as the real consolations of the Gospel are the only recompense they can offer for all the injustice and all the miseries these conquests have produced;

"'Considering that these efforts to act abroad cannot but produce the most salutary reaction upon Christendom itself, in the revival of piety, Christian charity, and a most lively activity for the advancement of the reign of God among ourselves; that such a revival is an urgent want of our age; that side by side with the absorbing activity of the world, Christians cannot but unite their efforts in favor of the kingdom of God;

"'Encouraged and provoked by the example of the Missionary societies and institutions which have been founded, in our own time, in Germany, and, in particular, by the example of the capital of our country, which invites us to imitate her;*

* "'The undersigned have resolved to found a "*Society for the Propagation of Evangelical Missions among the Heathen,*" which is united, as an auxiliary society, to the Society of Missions founded at Cassel.'" [Here follow the constitution.]

The report of this interesting society at Cassel gives for the pecuniary result of the year, the sum of seven hundred and sixty-three dollars (nearly three thousand and fifty francs) But this statement proves, more than any thing else, how the missionary interest is diffused among the people of this district; for, as the report shows, this sum has been received almost exclusively from the laboring class, by subscriptions of *a few cents* each.

If we compare this result with the state in which this district was three years since, with the keen hostility which then pursued the missionary enterprise, what consequences may we not expect! Happy the faithful servants who, like our brethren at Cassel, draw from their faith the generous courage to mount the breach with the standard of the Cross, without fearing the resistance of the enemy, or the reproach cast upon them by a world lying in wickedness! Our Captain has conquered the world; triumph and glory are his; what need his followers fear?

For the rest, the Missionary cause makes visible progress in Germany. *Fifty-five* young Christians, almost all from Wurtemberg, have applied for admission into the seminary at Bale, where only a part of this generous band can be received for want of room. The receipts of the Society increase with the devotion of the young levites. At Franckfort-on-the-Main, the monthly meeting, hitherto obscure and held in a room of moderate size, has taken place for the first time on Easter Monday, in a church. The reformed German temple was filled to the galleries; it was a delightful hour for the friends of Missions, whose hearts, full of joy and gratitude, rose in thanksgiving to God.

Recent Attack upon the School at Syra.—In consequence of the frequent inquiries made in relation to the excitement against the missionaries in Greece, Dr. Robertson has published in the Christian Witness some statements of late letters from his wife on the subject. We subjoin the greater part of these statements, uniting, with Dr. Robertson, in "the fervent prayer that God will sustain the missionaries in all their trials, endue them with discretion and wisdom from on high, and make even the most adverse circumstances (to human view) turn out to the furtherance of the blessed Gospel:—

"Thursday, 28th of April, was a day of sad confusion in Syra. I was unusually busy in the morning, (if that can well be the case,) and not ready to go to school until near nine, when word was brought to me that many of the pupils were going away. The school had been unusually thin for two or three days, but I had thought nothing of it. I went immediately to the school, and observed an unusual number of persons in the street. As I approached the house there was quite a crowd. They gave way, however, for me to pass, but I found the steps leading to the school filled with men and boys. I asked what they wanted, saying that this was not a school for boys. Some replied that they came for their children—others for their sisters. I said. 'Very well; if you wish to remove them, take them and go, but do not make a noise or confusion here.' They dispersed immediately; but on going in I found every thing in sad confusion. The children and parents were all in a state of alarm at they scarcely knew what. The school had been very full early in the morning, before the hour of beginning, and Helena was writing her lessons, when three or four men, and some of the mothers came; one saying that she was going to Tenos, another to Naxos, thus making various pretences for taking away their children. At first it awakened no suspicion, but presently she found that the same women had gone out where some of the children were at play, trying to persuade others to go with them. On going to inquire the cause, she found that the children were running off in various directions, very much alarmed, and saying, 'They shall not seal me,'—'I will not be a freemason,' &c. Upon this she sent for me. There was evidently a great excitement. An old woman, who lives behind the school-house, came in and began scolding both the women and men. Pointing to me, she said, 'It is true she is a Frank, but what are all these letters on the walls, are they not Greek? Is it a sin to teach your children to read and sew? Are they not much better now than when she first came here? for shame! for shame!' Several respectable gentlemen now came and entreated me to close the school, if only for one day, until the public tumult had subsided, assuring me that the mob had already broken all the windows in Mr. Hildner's school, demolished the doors, and were about to set fire to it. They stated that they would probably come here and do the same, as the whole town was in an uproar. I replied, 'I am a woman, and all present here are females, surely they will not molest us. God is here, as every where present, and I am not in the least afraid. If you have children and fear any thing, take them and go; those that do not fear can remain.' Having argued with me a long time, and finding that they produced no effect; they said one to another, 'She has not the least fear.' This seemed to excite much astonishment, and they left me, assuring me that the rabble would certainly destroy every thing. There were only one or two exceptions. Three or four men and women brought their children back and told them to remain, saying, 'You have got nothing but good here,—why should we fear?' The school was kept open until twelve, although we had but six children who remained with us. We held school again in the afternoon, and have continued to do so ever since. Some person went to Mr. Leeves, and told him that the mob had broken all the windows, and every thing else, in my school. He came in great haste, and found us by that time pretty tranquil, with about fifteen or twenty pupils. His appearance, however, excited fresh commotion, and several girls instantly fled, saying, 'Ah! this is the one who has come to seal us.' Mr. L. supposed that our school was the only one disturbed, but when I told him what had been said, he went to Mr. Hildner's, where precisely the same scene had been transacted. This, however, was not all. The government school and gymnasium had been alike disturbed. Every species of falsehood had been spread abroad against us—that we were going to make the children Americans and freemasons,—that we sealed them in five places, &c., &c. The school continues very small, and the children are evidently much afraid of us. We cannot walk the streets without meeting with insult, and having the rabble cry after us, 'Freemasons.' It is really getting to be a serious affair, and not, as we at first supposed, a tumult that would immediately blow over. Out of eighty pupils we have now but thirty-seven left, and of those the whole are not regularly present Scarcely any of the more advanced children have returned.

"May 11. What shall I say to you, that you hear the truth, and yet not suffer it to give you anxiety? Be assured that I speak the truth when I assure you that I have not the least fear, and that the children, through God's goodness, seem as fearless as myself.' God will keep us in perfect peace while we stay ourselves on him Syra is certainly in a sad state of tumult. Yesterday a girl going to the fountain for water, was accosted by a monk, and told that she must leave her jar, return to the town, and tell the priests that they must open the church for prayer; for that some dreadful event was about to take place, and Syra was to be overthrown. She returned, spread the report, and thousands assembled about the church, demanding that it should be opened at that unusual hour. The church was at length opened, prayer offered, and the people directed to disperse. Just at this moment a soldier appeared, sent to break up the assembly, when the rabble cried out, 'He is a freemason, and fire will now fall from heaven and destroy us all.' The noise and confusion became general, with screaming and crying of women and children. At length they dispersed, and wandered about the town, exciting the people to destroy the houses of the Americans. They went to the house of Mr. Leeves, broke several of his windows, and very much alarmed his children. Mr. Leeves sent to Mr. Hildner's and here, to learn if we had been alarmed, offering, if I wished it, that Mr. Wenger should come and sleep here. This message came at eleven at night, and after I had retired to rest. Twice previously there had been a loud knocking at the gate, but when it was opened nobody could be seen. I now learn that through the kindness of our neighbor, Mr Ralli, we were saved from an assault. He kept in parley, at his house, more than a dozen men, who had come with clubs for the purpose of entering here. Aware of the public excitement, he sent for an armed guard to disperse them, which was effected with some difficulty. He is now going to have a door from his garret into ours, in order that the children and myself, in case of alarm, may be able to escape there. The king has gone upon a visit to Germany, and it is supposed that this renders the people more lawless I trust that the excitement will be soon over. I have been to school as usual, but we had only sixteen pupils to-day.

"May 29. The pamphlet which has caused so much trouble here has been republished at Smyrna and Athens. It is said that a New Testament has been torn up in front of Mr Hill's house. It is evident that every thing will be done to render our situation here uncomfortable.

"June 20. Our school is gradually increasing again by new comers. We had twenty-six pupils to-day, but what I am to do for a teacher I know not. I find the hot weather very oppressive, and it is very laborious to have to go to school so often, and remain so long as is now necessary. Another, and more bitter pamphlet, has just appeared at Athens, and will probably cause great excitement. The former, comparatively speaking, consisted of smooth and soft-spoken words. At present we are troubled and perplexed on every side, but not dismayed. May the Lord direct and guide us, and not permit his cause to suffer through any ill judged measures of ours. Professor Bambas has replied to the first pamphlet, and, as we all think, very well."

Columbia College.—The commencement of this Institution will take place on the first Tuesday in October, and the meeting of the Alumni on the day following. As the Convention of the diocese will meet on Thursday of the same week, such of the members as are alumni of the College—and we believe there are many among the clergy—will have an opportunity, by being in town a day or two before the Convention meets, of attending Commencement, and meeting their old college friends.

Proposed Law.—As many inconveniences are experienced from the present law in regard to the election of vestrymen, it is in contemplation to petition the Legislature of the State for an alteration of it. The following proposed law was drafted by a committee appointed at the last Convention of our diocese, and is to come up for consideration at the ensuing Convention next month, with a view, if approved, of petitioning the Legislature for its adoption.

AN ACT TO PROVIDE FOR THE INCORPORATION OF RELIGIOUS SOCIETIES BELONGING TO THE PROTESTANT EPISCOPAL CHURCH.

Section I. Every religious congregation or society, not already incorporated, in which divine service shall be celebrated according to the rites of the Protestant Episcopal Church in this State, may proceed to incorporate themselves as a church in the manner following:—

1. The officiating minister, if there be one, shall, on two successive Sundays, and whilst the congregation shall be assembled for divine service, give public notice of a meeting of the congregation for the purpose of the incorporation of such society, or congregation, and for electing churchwardens and vestrymen, which meeting shall be held at the place in which such congregation shall usually assemble for worship, and on some day, not less than ten, nor more than fourteen, days, from the time of such first notice. If there be no officiating minister, notice of such meeting may be given by any three, or more, of the congregation, (being male persons of full age,) by writing under their hands, to be conspicuously affixed on the outer door of the building in which the congregation shall usually worship, at least ten days previous to the time of meeting.

2. At such meeting, all male persons, of full age, belonging to the congregation, and professing to belong to the Protestant Episcopal Church, and none others, shall be entitled to vote; and in all its proceedings a majority of votes shall govern. The officiating minister, if there be one present, or if not, then such other member of the congregation as, by a majority of votes, shall be called to the chair, shall preside at such meeting, and a person shall be appointed to act as secretary of the meeting, who shall take a minute, in writing, of its proceedings; and the meeting may then proceed to elect two churchwardens and eight vestrymen, to continue in office until the next annual election. Also, to determine on the corporate name of the church, including in such name that of the city, town, or village, in which the society shall be established, *and also on what day in the week, called Easter week, the churchwardens and vestrymen of such church shall thereafter be annually elected* *

3. The chairman of such meeting shall make a certificate, under his hand and seal, therein stating the names of the persons then elected as churchwardens and vestrymen; also, the corporate name or title of the church; which certificate shall be attested by the secretary of the meeting, as a subscribing witness to its execution.

4. Such certificate may be acknowledged by the person making the same, or proved by the secretary of the meeting, before any person authorized by law to take the acknowledgment and proof of deeds, and being so acknowledged, or proved, shall be recorded in the office of the clerk of the county in which such church shall be established, in a book to be by him provided for recording certificates of religious incorporations.

Sect. II. Such certificate being so recorded, the churchwardens and vestrymen so elected, and the rector, whenever there shall be one, shall form the vestry, and be the trustees of such church; and from thenceforth they and their successors shall be a body corporate, by the name expressed in such certificate, and shall have charge of the estate and property of the corporation, and are hereby authorized and empowered to take into their possession and custody all the temporalities belonging to such church, congregation, or society, whether the same consist of real or personal estate, and whether the same shall have been given, granted, or devised, directly to such church, congregation, or society, or to any other person for their use; and also, by their corporate name or title, to sue and be sued, in all courts of law or equity, and to recover, hold, and enjoy all the debts, demands, rights, and privileges, and all churches, parsonages, and burying places, with the appurtenances, and all estates belonging to such church, congregation, or society, in whatever manner the same may have been acquired, or in whose name soever the same may be held, as fully and amply as if the right or title thereto had originally been vested in the said corporation; and also to purchase and hold other real and personal estate, and to demise, lease, and improve the same, for the use of such church, congregation, or society, or other pious uses, so as the whole real and personal estate of any such church, congregation, or society shall not exceed the annual value or income of *six thousand dollars*, if such corporation be within the city of New York, and if in any other part of the State, the annual value or income of three thousand dollars; and such corporation shall also have power to make rules and orders for managing the temporal affairs of such church, congregation, or society, and to dispose of all moneys belonging thereto, and to regulate and order the renting the pews in their churches, and the perquisites for the breaking of the ground in the cemeteries or churchyards, and in the said churches for burying the dead, and all other matters relating to the temporal concerns and revenues of such church, congregation, or society; and to appoint a clerk and treasurer of their board, and a collector, to collect and receive the said rents and revenues, and to regulate the fees to be allowed to such clerk, treasurer, and collector, and them, or either of them, to remove at pleasure, and appoint others in their stead; and such clerk shall enter all rules and orders made by such trustees, and payments ordered by them, in a book to be provided by them for that purpose.†

Sect. III. After such first election the stated annual elections shall be in every year thereafter be held on the Tuesday of the week called Easter week, at which annual election two churchwardens and eight vestrymen shall be elected by the congregation; but none others than male persons, being of full age, and professing to belong to the Protestant Episcopal Church, shall be entitled to vote at any such annual election, nor shall any person be entitled so to vote, unless he shall, for one year next preceding the election, have belonged to the congregation, and by himself, or his family, or some portion of his family, shall have occupied a pew or seat in the church edifice, or building in which the congregation shall have usually worshipped, and shall have paid rent for such pew or seat, or have otherwise contributed to the support of the rector or minister, according to the by-laws or standing regulations of the vestry: provided that such payment or contribution shall not be deemed a necessary qualification in respect to persons possessing the other qualifications above mentioned, who, being owners of a pew or seat in such church edifice, or building, shall not, within the year preceding any such election, have been required by any by-law or standing regulation, or by any call or resolution of the vestry, to pay rent for his pew or seat, or to contribute toward the support of the rector or minister; and provided, also, that no by-law or regulation varying the previous qualifications of voters shall be deemed in force at any election, unless the same shall have been made and passed at least six months previous to such election.

Sect. IV. The churchwardens and vestrymen to be chosen at any of the said elections shall hold their offices until the expiration of the year for which they shall be chosen, and until others shall be chosen in their stead. Of each annual election of churchwardens and vestrymen, at least ten days previous notice shall be given to the congregation, at the time of divine service, on the last Sunday previous to the day of election, on which the congregation shall be assembled for worship; but if the congregation shall not be assembled on either of the two Sundays next previous to the day of election, then the rector, or other officiating minister, if there be one, or the clerk of the vestry, or one of the churchwardens, shall give such notice, by writing, to be affixed on the outer door of the church, or building, in which the congregation shall usually assemble for worship, at least days previous to the day of election.

Sect. V. Such annual elections shall be held in the building in which the congregation shall usually assemble for public worship, and at such time of the day as shall be appointed by any by-law, or standing regulation of the vestry. The rector, or if the rector be absent, or there be no rector, then any two, or more, members of the vestry, to be appointed by the vestry, shall be inspectors of all annual elections; which inspectors, or any two of them, shall receive the votes, and subscribe a certificate stating the names of the persons elected, which certificate shall be entered in the book of minutes of the vestry, at its first meeting after every such election.

Sect VI. A stated meeting of the vestry shall be held on the Tuesday next following the day of the annual election, at such hour and place as shall be provided by any by-law, or standing regulation of the vestry, and at such other times and places as may be in like manner provided. The rector, if present, shall preside at all meetings of the vestry. If not present, one of the churchwardens, to be chosen by a majority of the members present, or if no churchwarden be present, then some other member of the vestry, to be chosen in like manner, shall preside at such meetings. The presence of a majority of all the members of the vestry shall be necessary to the transaction of business, but three or more members shall be competent to adjourn to some future day; and at all meetings of the vestry the rector, or other presiding officer, shall have a casting vote; and if on any question his vote shall be sufficient to produce an equality of votes, he shall in such case be entitled to vote as a member of the vestry.

Sect. VII. The rector shall have power to call special meetings of the vestry, and it shall be his duty to call special meetings on the written requisition of three members of the vestry. In case of his omission, or neglect to do so for two weeks after such requisition, or of his absence from the city or town in which the place of worship may be situate, for eight successive weeks, any three members of the vestry may call such special meetings.

Sect. VIII. All special meetings of the vestry shall be convened by written notice, to be signed by the person or persons calling the same, and therein specifying the time and place of meeting, which notice shall be served, at least, two days before the time appointed for the meeting, and shall be so served either personally on the individual to whom the same may be addressed, or left at his last place of residence, unless such individual shall reside more than ten miles from such place of worship, in which case notice may be given by letter addressed to such individual, to be put into the post-office nearest to such place of worship, at least eight days before the time appointed for such meeting.

Sect. IX. Any vestry legally convened may adjourn to a future day, of which adjournment the like notice shall be given to such members as may not have been present at the time of such adjournment.

Sect. X. Every such corporation, or the treasurer or other person intrusted with the care and management of the temporalities thereof, shall, once in every three years, and between the first day of January and the first day of April triannually, to be computed from the time of its incorporation, exhibit upon oath to the chancellor, or to one of the justices of the Supreme Court, or any judge of the Court of Common Pleas in the county where such church, congregation, or society shall be situated, an account and inventory of all the estate, both real and personal, belonging at the time of making such oath to such church, congregation, or society, together with an account of the annual revenue arising therefrom, and in case any such corporation or person intrusted as aforesaid, shall neglect to exhibit such account and inventory for the space of six years after the expiration of every three years as aforesaid, and shall not then exhibit the same, and procure a certificate to be endorsed thereon by the chancellor or judge that he is satisfied that the annual revenue arising from the real and personal estate of such corporation does not, nor has not for the six preceding years, exceeded the sum which by law it is allowed to receive, then such corporation shall cease to be a body corporate; and in every case where it shall appear from such account and inventory, that the annual revenue of any church, congregation, or religious society in either of the said cities, exceeds the sum which by virtue of any charter or law they may or can respectively hold and enjoy, it shall be the duty of the chancellor, justice, or judge before whom the same shall be so exhibited, to report the same, together with such account and inventory, to the legislature at their next meeting: provided that in every case where any such corporation shall have exhibited such account and inventory, it shall not be necessary for such corporation again to exhibit the same, unless subsequently to such exhibition it shall have purchased or acquired any lands, tenements, or hereditaments within this State.‡

Sect. XI. In case of the dissolution of any such corporation by reason of a non-compliance with the directions herein contained, or of any non-user or neglect to exercise any of the powers necessary for its preservation, it shall be lawful for the congregation or society to reincorporate itself in the mode prescribed in this act at any time within six years after such dissolution; and thereupon all the estate, real and personal, formally belonging to the same, shall vest in such corporation as if the same had not been dissolved.§

Sect. XII. Any religious society or congregation belonging to the Protestant Episcopal Church already incorporated, may incorporate themselves under this act, by declaring their election to become so incorporated, by writing, under the hands and seals of the rector if there be one, and a majority of the existing churchwardens and vestrymen, or by writing under the hands and seals of two thirds in number of seven churchwardens and vestrymen, without the rector, which declaration shall be acknowledged or proved and recorded in the manner provided by the section of this act and being so recorded, such corporation, shall thereafter be considered as incorporated under the provisions of this act, and shall continue to hold and retain all its previous estate and property.

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* Proposed to be omitted, the day being designated. Vide Sect. III.

† Acts of 1813, Sect. IV; 1819, Sect. III.

‡ Acts of 1813, Sect. X; 1614, Sect. VI.

§ Act of 1813, Sect. XIII.

Bishop Bowen's Sermon.—Bishop Bowen of South Carolina, has published an excellent discourse commemorative of the virtues and usefulness of Bishop White. A valuable extract will be found on our last page.

Episcopal School at Raleigh.—The statements and recommendations in regard to this institution, we have been obliged to defer to our next.

To Correspondents.—F. in our next.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Penn-Yan, consecration A. M., confirmation P M.; 27, Jefferson, consecration A. M., confirmation P M.; 28, Hector, consecration A. M; confirmation P. M.; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M., Owego, half-past seven, *evening*; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church,* Albany; Thursday 13, Johnstown, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

Bishop Brownell's Fall Visitation.—The Right Rev. Dr. Brownell purposes, by divine permission, to visit the following parishes, in the order in which they are named, viz.—

September 25, Newtown, (Trinity Church); 26, Newtown, (St. James' Church,) at two, P. M.; 27, Quaker's Farms, at two, P. M.; 28, Oxford, at two, P. M; 29, Monroe, at two, P. M.; 30, Huntington, at eleven, A M; October 1, Bethany, at two, P. M.

October 2, Humphreysville, at half-past ten, A. M., and Derby, at three, P. M.

October 16, Bristol, at half-past ten, A M., and St. Matthews, Plymouth, at two, P. M.; 17, Wolcott, at two, P. M.; 18, Plymouth, at two, P. M; 19, Northfield, (ordination,) at eleven, A. M.; 20, Watertown, at two, P. M; 21, Waterbury, at two, P. M.

October 23, Naugatuck, at half past ten, A. M., and Middlebury, at three, P. M.; 24, Cheshire, at two, P. M.; 25, Hamden, at two, P M.; 26, North Haven, at half-past ten, A. M., and Northford, at two, P. M.; 27, East Haven, at two, P. M.; 29, Guilford, at two, P. M.

October 30, North Guilford, at half-past ten, A. M.

Hartford, August 25, 1836.

Ordination.—An ordination was held at St. James' Church, Kingsessing, on Sunday morning, the 11th instant, by the Rt. Rev. Bishop Onderdonk; on which occasion the Rev. William N. Diehl was admitted to the holy order of Priests. Morning service was read by the Rector of the church, the Rev. J. C. Clay, by whom also the candidate was presented. The sermon was preached by the Bishop. After the ordination the Lord's supper was administered by the Bishop, assisted by the Rev. S. C. Brinckle, the assistant minister of the parish. A large congregation participated in the solemn and interesting services. The Bishop preached in the afternoon at Hamiltonville, where the Rev. Mr. Piggot officiates as the missionary for that place of the Society for the Advancement of Christianity in Pennsylvania.—*Episcopal Recorder.*

The Church in Delaware.—On Sunday, the 21st ultimo, the Rt. Rev. Bishop Stone visited Christ Church, Broad Creek, and the newly organized congregation of St. Luke's Church, Seaford, both in Sussex county, and under the pastoral care of the Rev Corry Chambers, who, expecting his venerable visiter, procured a request from the Rt. Rev. H. U. Onderdonk, D. D., and Bishop in charge of the Diocese of Delaware, that he would exercise any episcopal offices that were required while on his visit, which was cheerfully complied with. In the morning, a large congregation assembled in the church: the devotional exercises of the day were truly interesting, and the congregation taking so lively a part in the worship, undoubtedly manifested a faith unfeigned. The venerable Bishop Stone preached on this occasion with his usual sincerity and soundness; after which seventeen persons were admitted to the rite of confirmation. The holy communion was also administered to a large number.

Though this congregation is advancing with a quick and steady step, yet the concourse on this occasion was peculiarly delightful to the aged: it called to their minds the remembrance of other days, when their old and venerable church was filled with worshippers; a circumstance which they had often declared to their present pastor they despaired of ever seeing.

In the afternoon of the same day, the Rt. Rev. Bishop Stone preached to a very large congregation at Seaford, confirmed four persons, and assisted the Rector in administering the holy communion. Confirmation was held here last June, by the Rt. Rev. Bishop Onderdonk, consequently there were not so many candidates as at Broad Creek; also, the Rector is about commencing a new church, at the consecration of which, it is hoped, many will find themselves prepared to partake of that holy rite.—*Episcopal Recorder.*

Died on Sunday September 11th, Mary Catharine, wife of Rev. William D. Cairns, rector of St, Paul's Church, Edenton, N. C.

NOTICES.

BRISTOL COLLEGE.

The fall term of this institution will commence on Thursday, the 29th instant.

Candidates for admission to any of the departments are requested to make early application, by letter, directed to "the Secretary of the Faculty of Bristol College," Pennsylvania.

In the admission of students, a preference will, in all cases, be given to pious young men looking to the ministry of the Episcopal Church.

Other Episcopal periodicals are requested to publish the above.

September 3, 1836.

WASHINGTON COLLEGE, HARTFORD, CONN.

The next term in this institution will commence on the 22d instant. It is recommended to candidates for either of the classes, to present themselves for examination a day or two previous to the beginning of the term.

The next annual meeting of the Convention of the Diocese of New-York, will be held in Trinity Church, in the city of New-York, on Thursday, October 6: the opening service to commence at 10 o'clock, A. M., on that day.

By order of the Bishop of the Diocese,
Francis H. Cuming,
Assistant Secretary of the Convention.

N. B. The Bishop requests me to direct the attention of those concerned to the following extract from Canon 7, sect 1, of the General Convention of 1835:—

"Every clergyman, not regularly settled in any parish or church, shall also report to the ecclesiastical authority of his diocese, the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same." F. H. C

The annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in Christ Church, Hartford, on the second Tuesday, the 11th day of October next. Divine service to commence at ten o'clock.

By order of the Bishop,
William Jarvis, *Secretary.*

The Trustees of the Select School of St. Paul's Church, Hoboken, are desirous of employing a competent teacher to take charge of their school. Application to be made to the subscriber, at Hoboken.

John M. Ward.

GENERAL THEOLOGICAL SEMINARY.

The next session of the General Theological Seminary will commence on Monday, the third day of October next. All the students will assemble in the chapel at twelve o'clock. Applicants for admission into the Seminary are requested to present their testimonials to one of the Professors as early on that day as they conveniently can, or on some day in the *preceding* week.

The qualifications for admission, are as follows:—

"Persons producing satisfactory evidence of their being *candidates for Holy Orders* in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the eighth Canon of the General Convention of 1820, will, on application, be received into the Seminary.

"All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of Natural and Moral Philosophy and Rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute;—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the Gospels, Xenophon's Cyropedia, and the first three books of Homer. *All applicants* must stand an examination on the Gospels and Acts in Greek, and in the primary elements of the Hebrew language. They must also present a specimen of English composition.

"Every candidate must enter the third or lowest class at the commencement of the fall season, or stand *a satisfactory examination* on the studies which have been pursued by the class into which he seeks admittance."

⁂ Editors of Church Periodicals are requested to insert the above notice.

New-York, Sept. 5, 1836. 4t.

ACKNOWLEDGMENTS.

SUBSCRIPTIONS TO THE FREE COLORED EPISCOPAL CHURCH IN THE CITY OF NEW-YORK.

James Burges, $50 00—S. Cambreleng, 25 00—James Lorimer Graham, 25 00—Lloyd W. Wells, 20 00—William N. Chadwick, 20 00—Henry I. Seaman, 20 00—Charles Denison, 20 00—H. Leroy Edgar, 20 00 Wm. Dubois, 10 00—Mrs. M. Okill, 10 00—Richard Oakley, 10 00—F. Tryon, 10 00—Mrs. Edgar, 10 00—Cash, 5 00—James Lefferts, 5 00—Samuel T. Skidmore, 5 00—Mrs. Elizabeth Kemp, 5 00—Wm. Brooks, 5 00—Daniel T. Ebbets, 5 00—W. C. Anderson, 5 00

A subscription book is left at the store of Wm. Hinton, 104 Broadway. It is very desirable that all who design to help us should send in their subscriptions *without delay*, that the erection of the house may commence immediately.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received,—

By the hands of Messrs. Swords, Stanford & Company, from Rev. Thomas C. Leaver, of Halifax, Nova Scotia, $20 00—By the hands of James Swords, Esq., being the one-half of forty dollars, from Mrs. E Clarkson, of Charleston, S. C., received through Thomas Gadsden, Esq, 20 00—From B. Howard, Esq., Receiving Agent at Boston monthly concert of prayer for missions, St. Paul's church, Boston, by the hands of Rev. J. S. Stone, for mission to Africa, 122 00; and for the mission to Syra, as follows: St. Paul's church, Boston, by the hands of Rev. J. S. Stone, 167 00; Trinity church, Boston, by Rev. J. L. Watson, 103 00; Grace church, Boston, by Rev. T. M. Clark, 50 25; Christ church, Boston, by Mr. J. Salter, 30 00; Member of St. Thomas' church, Taunton, by the hands of the Rev. S. Hassard, 5 00; Sunday school teachers and scholars, Boston, by the hands of B. Howard, 11 48; A lady, by C. Stimpson, Esq., 10 00; Mrs. Sigourney. by Rev. Dr. Robertson, 20 00; Collection at New London, Conn., by do., 38 20; Miss Girdler, of Marblehead, by do., 2 00; P. C. Louvrier, of Boston, 1 00; Cash, by hand of Mr. Snow, 1 00; Juvenile Missionary Society of St. James' Church, Roxbury, by hand of Mr. T. W. Haskins, 25 00—Member of St. Mark's church, Warren, Rhode Island, for foreign missions, by the hands of the Rev. G. W. Hathaway, 10 00.

Whole amount, $635 93

Sept. 21, 1836. Henry Cary, *Treasurer.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From a life subscriber, $15 00—Annual subscribers, 41 00—Donors, 9 00—Mrs. Jacob Sherred, by A. Ten Broeck, 10 00.

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Wm. H. Townsend, *Treasurer,*
Sept. 20, 1836. 166 Harrow-street and Bank of America.

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The Subscriber thankfully acknowledges the receipt of the following generous donations:—

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J. A. Spencer, *Superintendent.*

PRESS' DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 21st, from the following persons, viz.

Postmaster, Washington City—Postmaster, Hanover—J. B. Britton—Postmaster, Schenectady—Rev. Alex. Jones—Postmaster, Philadelphia—S. T. Lord—Lorenzo Thomas—G. M. Fogg—Dr. Maddox—Reuben T. Thom, *with remit.*

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John E. Brown—W. H. Donohue—H. H. Roath.

WANTED,

Immediately, a young man, between fourteen and eighteen years of age, as a clerk in the Depository of the Protestant Episcopal Press, and Protestant Episcopal Sunday School Union. The most unexceptionable references required, both as to character and ability. For further particulars, inquire of Henry Cotheal, 35 Front-street, and of John W. Mitchell, Esq., 63 1-2 Cedar-street. 3t.

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References.—Rev. E. E. Beardsley; B. Beach, Esq., Cheshire, Conn.; Rt. Rev. Dr Brownell; Rev. Dr. Wheaton, President of Washington College, Hartford, Conn; Rev. Wm. Jarvis, Chatham, Conn.; Rev. Dr. Turner, Professor Theological Seminary; Rev. Dr. Anthon; Floyd Smith, Esq., New York; Rev. E. Neufville, Savannah, Ga.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

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All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann-street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 63 1-2 Cedar-street.

The following books are always to be had at the depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teachers' Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on Cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No 1—Do., No. 2—Do., No. 3—Questions on do., from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer-book—Epistles and Gospels from the same—Bible Companion, 2 vols. half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do., part 2—Questions on the Book of Common Prayer.

LIBRARY BOOKS.

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Lyra Apostolica.

Γνοῖεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι.

Lord, in this dust thy sovereign voice
First quicken'd love divine;
I am all thine, thy care and choice,
My very praise is thine.

I praise thee, while thy providence
In childhood frail I trace,
For blessings given, ere dawning sense
Could seek or scan thy grace;

Blessings in boyhood's marvelling hour,
Bright dreams, and fancyings strange;
Blessings, when reason's awful power
Gave thought a bolder range;

Blessings of friends, which to my door
Unask'd, unhoped, have come;
And, choicer still, a countless store
Of eager smiles at home.

Yet, Lord, in memory's fondest place
I shrine those seasons sad,
When looking up, I saw thy face
In kind austereness clad.

I would not miss one sigh or tear,
Heart pang or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.

Yes! let the fragrant scars abide,
Grace tokens in thy stead,
Faint shadows of the spear-pierced side,
And thorn-encompass'd head.

And such with loving force be still,
'Mid life's fierce shifting fray,
Shaping to truth self's froward will
Along thy narrow way.

Deny me wealth; far, far remove
The lure of power or name;
Hope thrives in straits, in weakness, love,
And faith, in this world's shame.

From the (London) Christian Observer.

RIGHT REV. BISHOP RYDER.

Concluded from page 1148.

'I have great pleasure,' says the clergyman alluded to, in a letter to a friend, 'in attending to your wishes respecting my recollections of our beloved departed bishop: they are such as present to my mind a beautiful model of an active parish priest. In his public ministrations, he was remarkable for his unfeigned regard for the liturgy of our scriptural Church. It was a delight to him to offer up the devotions of the desk before he ascended into his pulpit; and his general practice was to take duty at Claybrook in the morning, and, from choice, to take the whole of the service at Lutterworth in the afternoon, although he had two curates in the church at the same time. His preaching was faithful, fervent, and affectionate, and characterized by a *prayerful spirit.* His manner was very animated, and gave to a written sermon much of the air of an extemporaneous address. His aim was so evidently to save the souls of those who heard him, that although his style and address were much more refined than the taste of the humbler part of the congregation, yet the poor were deeply attentive to his preaching, and gained great spiritual edification from it. He did not fail to persuade "by the terrors of the Lord;" but it was always connected with a delightful exhibition of the Saviour's love to perishing sinners. Christ was the diamond (as Bishop Reynolds strikingly expresses it) which sparkled in all his sermons. It might be expected that public ministrations of such a character would be followed up by a diligent, laborious discharge of all pastoral duties; and so it was. He went from house to house, visiting the sick and the well; seizing every opportunity of speaking a word in season, and "doing the work of an evangelist." At this moment his image is before my mind, as I have frequently seen him passing through the streets of Lutterworth, on his return from engagements of this kind, with a character of thoughtfulness, tinged with sadness, cast over his benignant countenance, evidently wearied in body and exercised in mind. But when he entered into the peaceful retirement of his study, the temporal and spiritual welfare of his beloved charge was there the first object of his regard. There he held conferences with his curates for the good of his flock: there he kindly received any who sought for spiritual counsel, or fainted under any adversity; there he guided the young inquirer after the way of the Lord, and bowed his knee before the throne of grace in his behalf. It was, indeed, a hallowed place: and I shall never forget how often it was to me the place where I met with such Christian affection as is, alas! too rarely to be met with, even among the excellent of the earth. His tender concern for the rising generation was shown in his persevering personal attention to the Sunday and day schools. One day school, if I am not mistaken, was built chiefly, if not altogether, at his own expense, and is still in operation. But at the time of confirmation, his love for the souls of the younger part of his charge shone forth most brightly. He catechized them, he exhorted them, he warned them, he prayed with them, at stated times, for a considerable period before the solemn rite took place; and afterward, for a season, he pursued the same means. Many are now living, I doubt not, who have reason to bless God that they were the objects of his pastoral instruction, care, and love, when they dedicated themselves in the midst of their youth, to the service of their God and Saviour. At the time of my own residence, there was at Lutterworth a large manufactory, in which a great number of young people of both sexes were employed. Our late beloved friend, aware that such a scene could not but have a pernicious influence, especially on the minds of the young, endeavored to meet the evil, by holding a weekly lecture in a room on the premises, which was provided by the kind and ready permission of the proprietors of the manufactory. There I have heard him expounding the Scriptures to the people with as much earnestness and interest as on any other occasion. The room was fully attended; and much good was, through the blessing of God, effected by it. I mention this to show how watchful he was over every part of his charge; and how ready to supply the needful service, "to his power, yea, and beyond his power." * * * Such a spirit and temper in a minister of the Gospel made no ordinary impression on the minds of his people. The respect and affection evinced toward him by all classes, (with very few exceptions,) and especially by those to whom, under God, he had been the instrument of spiritual good—reminds me of the "blessedness" which existed between the Apostle and his Galatian converts, when they "received him as *an angel of* God." This was manifested in a most affecting degree when he appeared in the pulpit for *the last time* as their own appointed minister. I was present on that peculiarly interesting and solemn occasion. It drew forth, in its full measure, his yearning love for the souls that had been committed to his care. You saw and heard the "good man, full of faith and of the Holy Ghost," warning the impenitent and unbelieving with tears, and rejoicing over those in whom he "saw the grace of God." "And when he had thus spoken, he kneeled down and prayed with them all; and they all wept sore, sorrowing most of all for the words he had spoken, that they should see his face no more." These words simply express the real scene which I witnessed, when he said to his distressed flock, in accents never to be forgotten by those who heard them, "*Finally, Brethren, farewell!*"

'It was my privileged duty to accompany him the next morning, from house to house, throughout the town of Lutterworth, to take his final leave, in person, of each family. He went under each roof: he knew what would be the "word in season" to each party: a few pointed sentences were sweetly spoken, with a direct aim at the heart, and in a spirit of fervent supplication. Like our blessed Lord and Master, he was "parted from them" with a blessing on his lips. Over many, alas! who had despised all his reproof, and would have none of his counsel, he wept with many tears; and besought them, with a faltering voice and an aching heart, at length to "seek the Lord while he might be found;" to turn unto him and be saved.

'I have only to add, as a last testimony to his quenchless love for his flock, that, after he had left Lutterworth, and had entered upon his still more responsible and anxious duties as a bishop, and had begun those indefatigable labors, under which he has now sunk in the spirit of a martyr, that even then, at his own particular request, he received from me a regular and frequent communication of the state of things among his beloved flock, from whom, in the providence of God, he had been reluctantly separated. And in this correspondence he continued to take a most lively interest, until the newly appointed minister entered into residence, which was not until several months after the people had been deprived of his instructions.'

"To this graphic delineation of Mr. Ryder's pastoral habits," continues the Christian Observer, "we cannot forbear adding a single extract from the 'Farewell Sermon,' so feelingly alluded to by our correspondent, as strikingly illustrative of the deep evangelical humility and Christian tenderness of spirit which characterized its author—the fruit and evidence of the work of divine grace upon his heart."

'On my own part, I may say that I have, in a measure, "not sought yours, but you;" and have also delighted, according to my opportunities and ability, to spread some portion of temporal happiness among my people. Even here, however, I have to regret many occasions passed by, much left undone; and, above all, when motives are brought into consideration, I find nothing but what is in some degree defiled, and deeply needs the pardon of a holy God. But if I have wronged or offended any, from the bottom of my heart I now express my concern, and entreat their forgiveness: and as to myself, thanks be to God, I know not an enemy among you: I see none but friends. With regard to the unity denoted by Christiam brotherhood—unity of wants, infirmities, and dependence—I humbly trust that I have in general felt, and sought to preach the Gospel among you under the influence of that feeling. It might be necessary, on particular occasions, to magnify mine office as an ambassador of Jesus Christ; but I hope that I have ever cast back myself into the shade, as nothing, a poor fellow-sinner, fellow-laborer, with the meanest of my Christian flock. When I have described the weakness, the corruption, the temptations of our sinful hearts—and your consciences have borne witness to your own concern in the description—I hope that you have ever understood me to include myself. Here we have been one. And when I have endeavored to demonstrate the utter vanity of all self-righteous pleas, and the absolute necessity for lost, undone sinners to rest exclusively upon Jesus Christ for pardon, grace, and salvation, I hope that you have believed me to feel that Saviour so needful for no one as for myself. With those by whom their own sinful state was discerned and owned, to whom that only Saviour seemed to be peculiarly precious, and who confessed him as their Lord, not only with their lips, but in their lives, I could not but feel a more than common degree of brotherly concern, of intimate and affectionate communion; but *all*, I have loved as brethren—to *all*, I would hope, in a measure, I have acted and preached as to brethren—and from all, as from brethren, in my view, for whose eternal good I have been solicitous, I am about now to undergo a final separation. Such, then, is the relation which is now, in its official sense, to be rent asunder; and this cannot be done without sensible pain and concern. I can no longer be your neighbor, your adviser, your companion—no longer, as before, your brother. Called to a different station, and a different order of offices and labors in the Church of Christ, I must relinquish these connexions and functions, so long my business and my pleasure; but I can be—and, oh! by embracing my counsel now, suffer me still to be, in this closing act of my ministry—your friend.'

From the Protestant Episcopalian.

PUBLIC WORSHIP.

If there are any Episcopalians who know not how to thank the (non-episcopal) penman of the following remarks, we do so in their behalf. Sounder advice could not be given or improved.

Destitute churches are numerous, and are likely to be so. How shall these churches, without the services of a minister of the Gospel, best promote the great objects of their organization? Not, surely, by shrinking back into invisibility. That is the way, first, to lose all influence and strength, and secondly, to become extinct. While a church exists at all, it ought to be a visible Church, its presence in the community ought to be known by the meeting of its members at proper times for the worship of God.

* * * * *

Our conviction is strong, that every Christian church ought to meet for public worship from Sabbath to Sabbath, whether they have a minister or not. And this being the case, the argument against the habitual or occasional attendance of members elsewhere, because there is no preaching at their own church, is irresistible. If it is the duty of the body to keep up the public worship of God, it is the duty of each individual member to be in his place, and exert his talents and influence to make the services pleasant and salutary. On no account may he absent himself in such a way as to discourage his brethren, or to lead others to suppose that he thinks lightly of the privileges enjoyed by his brethren.

We speak of public *worship.* It is true that sermons are an important part of the Sabbath services. But is there not danger of not placing a proper estimate upon the privilege of worshipping God in company? With the Bible in our hands, and with so many other means of becoming acquainted with religious truth, is the sermon so essential to growth in grace as the other services of the sanctuary? Do the truly devout feel it to be so? Instruction may be obtained in other ways, but what substitute is there for public prayer and praise?

We can hardly express our convictions on this subject without seeming to undervalue the Sabbath services of a minister. We know that a sermon written for the occasion is generally more appropriate and acceptable than one selected by a reader, and that personal considerations and feelings connected with the preacher, give the truth from his lips, prompted by his own convictions of its importance and appropriateness, a hold on the ear and on the heart, not often accorded to a printed discourse. We know, too, that the other services will usually be far better conducted by a minister. Yet the difference between services conducted by a minister of the Gospel and those conducted by lay members of the Church, is of incalculably less importance than that between the latter and *no services at all.*

Preaching, it is supposed, was not connected with the services that made public worship so desirable to the Psalmist, and the courts of the Lord so lovely in his eyes. And now, he that has no love for the sanctuary, *except when there is a preacher*, has reason to examine himself, lest, when weighed in the balance, his love be found wanting. The presence of a minister is a great and most desirable blessing, but all that is essential in public worship may be enjoyed without it—and after all, the essentials ought to be dearest to us.—*Vermont Chron.*

EXTRACT OF A LETTER,

From a highly respectable English gentleman, resident in Athens, to his friend at R——, New York.

Athens, 10th Februry, 1836.

Dear Sir,—In a day or two we are to lose our dear friend Mrs. Hill. She has decided that a further and still severer sacrifice at this time is necessary to secure her labor of love, or rather, to warm the hearts of her friends to the degree at which her own thermometer of charity stands. Now, though it may, under these circumstances, seem presumptuous in me to offer any remarks to you, to whom her testimony will come with the force of truth, yet I trust some brief notices of the present state of things here, from one unprejudiced and independent of the bias of any association, may not be wholly without interest. Great have been the changes in this country since the evening we passed together, nearly two years since, at Epidaurus. I think I may declare with truth, that the fulfilment of our hopes has been delayed, not rendered impossible; and the progress of the country has been retarded, not stopped. The elastic power of the Greek character, soil, and climate, is too great to be overcome by any impediments.

As far as the influence of general affairs affect the American Mission, I should say it is more advantageous than the prospects and projects of any private person in this capital, since you were here.

The royal beneficiaries have been nominated, and an equal number of girls as interesting for manners, disposition, and personal attractions, can hardly, I think, be found in any country, or any class of society. It is impossible to see them, much less know them, without the tenderest interest. It is, too, highly satisfactory that they are natives of almost every part of Greece.

You yourself were the judge of the importance of the erection of the school-house. Without it, no school of an extent worthy the present current expense could have existed. The building of the mission house I hold upon the same principles, to have been a judicious measure. The site is commodious, spacious, and convenient, in the most healthy and best quarter of the town, and the buildings erected or planned in its immediate neighborhood will protect it from nuisances. The house is worthy of its object, respectable in appearance, and very well built; and the happy coincidences which enabled Mr. Hill to effect this object have saved the society much annual expense, as they also save Mr. Hill's family and inmates great inconvenience, ill health, and much loss of time. In fact, I know not, in the great demand for houses in this quarter of Athens, how the Mission could have maintained its position with any comfort or propriety without a house of its own. The present one, I am well convinced, could now be disposed of to a profit on the cost. Of the actual efficiency of the school, it is not for me to speak. In spite of the ravages of the fever last summer and fall, upward of four hundred appeared in the great room at Christmas; a sight of the deepest interest. The management and plan seem just as when you were here, but the elder pupils, being older, are more useful; nor am I aware of any disappointment in the hopes, and the character and usefulness of the elder girls, four of whom (a fifth retained at home from ill health) are without doubt among the most interesting young females in Greece, either in a religious, moral, or national point of view. The Cretan episode of Elizabeth will, I trust, prove as deeply attractive to you in America, as it did to us in Athens; that she should have produced so much effect in her mother's house and village, is not indeed surprising, from her appearance, deportment, and religious feeling, for she seems the very personification of industry, sentiment, and feeling. But I trust that this simple girl's success in an incidental Missionary work may lead to some effort in that quarter, should your Society have the intention of extending their field of labor in that region. The state of the government schools here seems to render those of the Mission still more important, for they are neither so numerous, well attended, nor zealously superintended, as to take away any of the importance from the latter; neither, I believe, are there any female schools, for any class, a grand national desideratum, especially among a people so precocious in intellect and warm in affections, and consequently so open to the influences of the female character.

How delightful is it to contemplate the great ramifications of influence which the young girls now in our institution will put in action when they become female teachers, or many of the boys who may become, by and by, Didaskaloi! The other day I rode to Inarousi, a village of five hundred inhabitants, in the plain, seven or eight miles from hence. The poor people had zealously ornamented their church, although the third of their houses were still in ruins. On the south side of the church the Didaskalos sat beneath the sunny wall with five little boys round him, the youngest of whom read his lesson with great rapidity and accuracy; but the poor man had but two books for them all, and these were the wretched Venetian extracts from the liturgy in ancient Greek, so that the pupils did not understand one word of their book, notwithstanding their utmost proficiency. The only means the poor master used in teaching arithmetic, was writing a part of the multiplication table on a scrap of paper. This was the only instruction going on at Inarousi, one of the largest villages of the plain, within seven miles of the capital, where the people had shown their good disposition, and where the Prime Minister and his family passed two or three months last summer. Not a single intelligible book existed there for children, in their own language. How, then, must the general school have been carried into effect in more remote places? We saw afterward groups of intelligent children at the cottage doors, and one little *Eleutheria*, still in the bonds of ignorance, would, I am sure, have drawn a large contribution of dollars from your Society's fund for the schools of Inarousi, could she have been seen in the Committee rooms in New-York. May the time come when she and her companions may enjoy, directly or indirectly, the effects of your Society's benevolence.

I must not close this letter without saying how deep an interest the British Minister takes in the American schools, and in the mission, to which he is a most zealous and indefatigable friend, as well from principle as feeling. He assured me the other day that they had, too, the decided approbation and protection of the head of the King's government. The personal civility which I see paid by Count Armansperg and the immediate attendants of the King, (such as the Chamberlain, Physician, Master of the Horse, &c.) to Mr. Hill, are also of such a nature, as to insure, in any case which may require it, immediate access to his Majesty. Need I add that Mr. and Mrs. Hill have acquired the regard and esteem of all those whom they would think worth conciliating, or who are sufficiently enlightened to render their opinions of weight or value? I trust that we may very soon have a Protestant chapel adjoining the premises of the mission. The Protestant cemetery already exists, and thus the outward signs of evangelical light are gradually surrounding the first standard planted three years since in the Agora. Believe me, dear Sir, that your Society cannot have a fairer field of exertion; Greece once awakened to truth, the ancient characters of Ionia and Macedonia must soon be recalled into existence.

P. S. I have omitted to mention that the trial by jury has been established, and conducted with great regularity and success. It extends at present only to criminal cases. The Areopagos sits; two inferior courts are also in full operation; and all evidence which admits of it, is given *viva voce.* I trust that it will be thought that every step Greece advances in political organization, renders the efforts made for her religious and moral improvement still more important, inasmuch as individuals effect greater results in a civilized than uncivilized state. Should a high school be added hereafter to the American Episcopal establishment, I have no doubt the future legislators and statesmen of Greece will be found to have been its scholars, and thus a religious and moral influence may be infused into the mass of society here. The Greeks are too poor to go abroad for education, and the seminaries likely to be established, are not likely to raise the standard of mind.

Spirit of Missions.

From Bishop Bowen's Discourse, on the Death of

BISHOP WHITE.

It is obvious that traits of disposition and principles of action such as these, must have happily adapted him to the interest of our peculiar institutions of Christianity, in the day of suffering and *reproach* on which, at the termination of the conflict of the revolution, they were found to have fallen. The spirit of religious dissent as to their principles, which, long before this day, had, in most of the colonies, been seen exhibiting toward them no friendly aspect, could not now but be expected to assume, with respect to them, the strong attitude of opposition; and this spirit it was necessary to conciliate and disarm. It is hazarding nothing to say, that the individual influence of him of whom we are speaking, tended more to this, than any thing else in particular, to which we could refer you. *He* stood forth, the friend and champion of our Church. All knew his fidelity to the principles of the revolution; and none could see evil, to their civil or religious rights or interests, in anything with which his name was associated. The strong offence, which, on account of others, was ready to be taken at any combined movements of the Church, with which the name of England was inseparably associated, was by him, and the prominence* in which he showed himself, among a few able and faithful coadjutors and associates,† in the assertion of its claims, soon subdued and dissipated. The difficulty with which the temper of the body at large of the laity of this Church, threatened to embarrass the measures necessary to its independent organization, yielded to the firm, yet prudent, the determined, yet moderate and amiable conduct of him, who put himself most conspicuously before them, as the mover and defender of those measures; and the seemingly irreconcileable differences of character, which, among its members, at first forbade the sanguine expectation, of any happy co-operation and coalescence in the proceedings necessary to the settlement of the Church in the common, quiet enjoyment of all its proper privileges and usages, were soon seen to yield to the wisdom and address with which they were met by this singularly favored instrument, to them, of good. We magnify not, we may be confident, beyond their perfect merit, the claims of this honored individual, in ascribing chiefly to his instrumentality, the adjustment of oppositions of sentiment and character, political and ecclesiastical, which had seemed to forbid the possibility of unity among the members of the Protestant Episcopal Church in these States, at the commencement of their civil independence. To the zeal of his Christian benevolence, and the excellence of his practical wisdom, we are well authorized, under Providence, to attribute, in a principal degree, results of the kind to which I have referred; and which made of Protestant Episcopalians, from one to the other extremity of the first thirteen States of the American Union, a well compacted body of brethren, having one rule of religious faith, discipline, and worship; most happily in all things "joined together, in the same mind and in the same judgment."‡

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* The Memoirs of the Protestant Episcopal Church, as compiled and published by Bishop White, show this prominence as the result of the circumstances in which he providentially was placed—and not of any willingness or preference of his own. The modesty which threw over all his greatness so beautiful a lustre, would have assigned to others the lead which it was compulsory for him to take.

† Who these were will appear from the work to which the preceding note refers. Dr. W. Smith of the University of Pennsylvania, Dr. Wharton of New-Jersey, and Dr. Robert Smith of South-Carolina, were certainly conspicuous among them.

‡ It is not easy for the members of our Church, at this day, to estimate the difficulty which in *that* existed, in the way of such a result, in the strong peculiarities of individual character, arising from opposing principles both of Churchmanship and civil politics. The contrariety of conduct with respect to the revolution, on the part of both clergymen and laymen, whom the business of the Church first brought together, was of itself a source of reminiscences and feelings unfriendly to peace; but Whig and Tory, were distinctions which extended their influence further; and embraced prejudices of party in the Church, with which individuals of great respectability were found even at that time, to be deeply possessed. The consecration of Bishop Seabury by the still non-juring bishops of Scotland, and that under circumstances which involved no reference to the members of the Church, elsewhere than in Connecticut, for their concurrence in the application for, or their approval of it, was, however unreasonably, a ground of threatened proceeding on the part of some still zealous in their opposition to the Stuart pretensions, however warm from the late conflict with the house of Brunswick Bishop White, in all his sentiments, whether ecclesiastical, theological, or political, dissenting from the non-juring interest, with his admirable discrimination, soon saw the necessity of commingling and harmonizing these differences; and set the example of a spirit of accommodation and reconciliation, which others found themselves constrained to honor and to imitate. It was he who distinguishingly asserted and maintained the claim of the respectable bishop of Connecticut and his clergy, to be received to a full participation with himself and others, in the transactions of the Church, and thus harmonized every thing. What is here said, is said on the *viva voce* authority of some, now for many years departed, who were personally part of those scenes.

From the Barbadian.

SOCIETY IN ALGIERS.

The ordinary forms of administering justice among the Moors were very simple. In civil matters the complainant, whether resident or a stranger, challenged his adversary to follow him instantly before the Cadi, whose tribunal was open from morning till night. If the defendant refused to appear, the Cadi, on application, sent his Tchaouz to seize him. The Tchaouzes were the ushers of his court, and the executors of his orders. When the defendant was brought before the judge, if it was found that he had wilfully attempted to escape from justice, he had a good chance of receiving the bastinado by way of an overture to his trial. He was called in presence of his prosecutor to confess or deny the charge against him. If he was cast, and if it was a matter of debt, respecting the payment of which the culprit pleaded his incapacity, a cudgel was applied to the soles of his feet, and the strokes of it had a wonderful efficacy, not only in restoring to the debtor recollections of his own solvency, but in producing a frank avowal of his sentiments before the court. In cases of theft, the Algerines, like all other Mohamedans, used to cut off the hands of the light-fingered gentry. I was besought for charity the other day by a thief, who had his hand cut off by the executioner thirteen years ago. It was evident, in the operation, that the sawed bone had never been covered by the skin, and horrible to relate, I thought I could discern even the dried up marrow. The beggar, by way of exciting my tenderness, thrust the stump almost under my nose.

About political and military crimes, alleged or real, the Cadi had no occasion to exert himself. Culprits of this sort were brought before the Dey and his officers, who simply troubled them with a few questions, the answers to which were elicited by physical torture, after which they despatched them.

The husband who could prove his wife's infidelity had a right, by the law of the Koran, to starve her to death; in point of fact, however, she was oftener sewed up in a sack and drowned. Yet, even in cases of adultery, pecuniary compromises were not unknown.

When any of the Jews had a dispute with a Mussulman, the case was submitted to a Mussulman Cadi; but for misdemeanors among themselves they were amenable to their own Rabbins and to an officer denominated their King. This office was always purchased from the Dey by some rich member of the Jewish community. It gave the right of levying certain taxes, out of which his Judaic Majesty was supposed to reserve a profit. The French have allowed it still to subsist. The Rabbinic Judges had the same powers with those of the Cadi in matters both civil and criminal, and they had at their disposition a special executive force. The contempt of the Turks for the Jews drew forth a sort of toleration from their carelessness; at the same time this contempt was not the only guarantee which the Hebrews had for their independent judicature. The Prophet had, in some sort, prescribed respect for the law of Moses. The Koran further says, respecting Christians, "Let them be judged according to the Evangelists." By appealing to this text a Christian, with no great difficulty, obtained on the Mussulman soil the delegated protection of his own sovereign in the person of the resident consul, except in alleged offences against the religion or government of the country, nor even in those cases was a consul's interference always prohibited.

Inclined as I am to believing that the growing connexion between the French and the natives, and the increase of complicated social relations arising from thence between them, will require a more artificial system of jurisprudence, I cannot say that what I have seen of a Moorish court of justice failed to impress me with respect. In that which I visited, the Cadi was seated on a dais, with an assessor on each side of him; texts of the Koran were written on the wall behind him, and before him was a MS. copy of the holy book. He was a mild-looking elderly man, perhaps sixty or less. I admired the patience and pains which he evidently took to investigate the case, the anxiety with which he seemed to consult his assessors, and the amicable tone in which he spoke to the parties and witnesses. There was nothing of the Justice Shallow about him. The parties pleaded for themselves; indeed the women needed no advocate: they were furiously hostile; and yet, strange to say, they were not man and wife. It was a case of alleged cheatery to the amount of eighty francs. The male, the defendant, deposited his shoes at the door before entering the court; he was a great lout, and, I believe, a rogue, for, without understanding Arabic, I could perceive that he stammered and was confounded on being questioned. His female accuser, according to the ungallant custom of the country, was not admitted into the court, but delivered her pleading from behind a window that was grated with iron bars: she unveiled herself, and with a slender shrivelled neck, fiery black eyes, and a shrill voice, presented the resemblance of an unfledged sparrow-hawk. She had a tongue, as the Irishman said of his wife, that would bother a rookery, and so by her glibness, and a good cause, she overcame her antagonist.—*Campbell's Letters from Algiers.*

QUESTIONS ON THE EPISTLES AND GOSPELS.
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W. F. Walker.
August 29, 1836.

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